MEBRY SONGS AND CARNIES BY BEESON WUBBERD. Whir G. Finile

STERLING DOW.

Homing Trayer. ather in heaven help they tittle children · love and serve thee throughour this day telp me to be truthful field me to be kindly that we may please thee in all we it or say Dear hord, we may thee keep thy little children From doing wrong through this happy day; Clear mind morning homise, Father, help we keep in that we may please thee in all we do in say. Hate Danglass Briggin. Good morning Mary Sunshine I never go to sleep, dear child I'm shining all the night, Part as your world goes turning round It takes you from my sight. and when it brings you back again You'll find me waiting here To shine a higher good morning child en all you children dear.

Vair to trinder. My. 41 - Jania -It's are trying mer some work to find Soisone to mend or benives to grind Then we are man you may always know For we ring a tell wherever we go. Therever me go we hope to find Lessons to hend or knives to grind One touch of your foot and the wheel gote round and there are your scissors, I'm sure they're well ground One touch of your foot and the wheel gods wind and here are your knines, I'm some they're well ground, The Erchard Down in the dear old orchard. Where the ruddy apples giver, See how the breeze are spreading Their branches quartell and Your. Thomas. In the orchard, the dear old workerd, Is a merry, merry, merry place -Oh the wich and, the Mean old bichard Is a merry, merry, merry, filace ere in the early Spring time - The tryging, himming hees, They for a feasy of honey. When Horsome dech the tree. Tobine are hither flying. In haste to build a next lake in the leasy hanches. Their little homes may next If in the children gather - To play and frolic here place is like the neward. To pleasant and so dear. Some in the dear old orchard four golden anterna day

The Baker How my child would like to make For each of us a little cake -Var the cake so smooth and white -Hake it round and soft and light-Porker says, anich, bring each cake, If the wen is cold they will not bake -Baker, here are the cakes as fine Bake them well for this child of mine. "I'll push them in where they will not burn-To golden brown they soon will turn -Son at lass the cakes are done thank your, good baker, home me run. Tune - Par - a - cake. " Dr. 24. Hashing Jame Alies Pouleson - Fankee Dordle Hashing day has come again . Get the wash-tube ready-Set them on the washing bench. See that they are steady-Sort the clothes and toss them in . Born's the time for toiling . Ruch and ruch, and ruch and ruch . Ready for the bailing from the Loaning sparkling suds. Rinsing now and wring for the tube and all away, How the time is flying! For , ar last, we take a rost, While the clother are drying Inothere, enouge white and pure, the though we are weary

Duck Jame. here their go in the water clear ne two three, four, fire, I declare! ld Mother Suck and her family large, ee how she sails, like a fairy large ee how far they are wandering, four their bright feathers shine in each wing, Sown go their heads in the water below, then up again and away they go. Herr, little ducks, here's a handful of break, Lee the old mother duck, wait while they're fed, Here, sweet mother, here's a handful for your, See, she's getting her healofast too. Harnyard Game. of bonnie laddie, will you go with me the merry green field stelover? Ley bonnie baddie will you go with me feed my father's corbs? With a more more here and a mos! mor! there dere a mor! and there a mor! and everywhere a moo! moo! Repear- Vest. 2 lines. lat. 4 lines, earding with duckes Bith a "grack grack "here, be. II. Horse - with a whimmy I. Shirp- with a have

PART FIRST.

Revised, Enlarged and Improved Edition.

MERRY SONGS AND GAMES

For the Use of the Kindergarten.

SELECTED AND COMPILED BY

CLARA BEESON HUBBARD.

SAINT LOUIS:

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CLARA BEESON HUBBARD,

ST. LOUIS, MO.

INTRODUCTION.

HERE is nothing real, wrote Friedrich Froebel, but mind. In these few words he tells his secret to all who have ears to hear. History records the process through which mind learns to know itself, and in the individual struggle towards a complete self-consciousness we must each re-live, at least in outline, the grand historic periods which mark advancing stages of mental and spiritual growth.

The development of mind is a progressive self-recognition, and this recognition is effected through perception of the analogies between mind and nature, through the instinctive exertion of uncomprehended power and through the participation of the one in the thought of the many. In nature, in other men, and in the products of his own activity man finds the solution of himself. He knows himself spiritually, as he knows himself physically, only through the mirrors which reflect his image. Born in unconsciousness and destined to freedom, he is constantly transforming the abstract possibility through experience and expression into attainment and insight, and interpreting the ideal by making it actual.

The facts to hold in mind, if we would trace this process through its various phases, are: 1st. That sympathies and feelings are the rudimentary forms of thought. 2d. That the transition from feeling to thought is effected through the activity of the will, and that thought itself beginning with the vague abstract, and confused only through repeated returns upon itself, becomes concrete, organic and complete. These points need illustration in detail.

As a matter of fact, we will all admit that we feel before we know what or how we feel. The unconscious baby is pleased, or angry, or fretful, and manifests the feeling he does not comprehend in his smile and his cry. He begins to know when he begins to distinguish between these different sensations—to separate the sensation of hunger from that of sleepiness, or to recognize the difference between anger and content. In distinguishing one from the other he becomes vaguely conscious of the nature of each, and dimly recognizes them as general possibilities apart from their particular manifestations. This abstracting and generalizing consciousness is precisely what constitutes the difference between feeling and thought.

What is true of the baby is true of the primitive man. Instincts and impulses precede conscious thought. The maternal instinct of the savage differs but little from that of the brute—it is thought reacting upon this instinct which converts it into true mother love. So the blind feeling of dependence expresses itself instinctively in a crude social organization, the vague sense of beauty gives birth to art, and in the feeling of wonder we find the source of science and religion.

Again, what is true of the general course of development is true of each particular phase of it. It would be false to say that the infant feels and the man thinks, or that the race as a whole left feeling behind, when through feeling it had painfully struggled upward into thought. Born of feeling, thought creates new feelings, and in the circular process by which mind returns upon itself, each idea culminates in an emotion which again yields a new idea.

We illustrate this process in every detail of our lives. We believe and love before we comprehend, and yet clear comprehension intensifies our faith and our devotion. Our hearts reach out blindly towards the hearts of others and only experience transforms the instinctive attraction into the comprehending affection. Yet who does not know that the love he bears to the friend he has tried and tested is deeper far and stronger than the unanalyzed instinct which first singled out that friend and set him in his heart apart from other men? In our religious experience we set up our first altars always to the "Unknown God," and our abstract faith yields feebler evidence of the things not seen. But when beholding, as in a glass, the glory of the Lord, we are changed into His image, and learn to know Him through becoming like him, a higher faith is born of our clearer insight, and the truths we know stimulate acceptance of the truths unknown. The unity of creation thrills the heart long before it is grasped as a conception by the mind, and what the correlationist demonstrates to-day, the poets sang centuries ago, and yet it seems to me, the sublimity of the proved truths must and will inspire a strain nobler far than any yet chanted into the listening ear of the world.

Remembering then that thought is simply feeling which knows itself, we pass to our second point, which is that it comes to this knowledge through expression and through the recognition of correspondences to itself in nature and in men. As spirit is the reality of which nature is the symbol, it follows that the less spirit knows itself the more it will seek its image in natural forms. For this reason we find that the earliest forms of religion and art are always symbolic. The obscure thought or feeling recognizes itself in a symbol and cannot recognize itself in a definite and exact reflection. We need a mirror, not of what we are, but of what we already dimly know ourselves to be. Mankind's vague feeling of a supreme power led first to the identification of that power with rivers, mountains, sun, moon, or whatever natural object corresponded most nearly to the indefinite idea which floated unconscious in the depths of the emotion. When through the analogy thus detected, the feeling began to define itself, men embodied in symbolic forms the impression they were still unable to fully grasp. Vast monuments like the Tower of Babel breathed their awe of unknown Power; images with multi

plied heads and hands and wreathed with the serpent symbol of eternity, expressed their crude conception of the mysterious force productive of life; the phænix self-consumed and born again from its own ashes, uttered their voiceless hope of immortality.

*The symbol is a sensuous object which suggests an idea. Our hearts leap within us at sight of the American flag, because it is the symbol of our nationality, and are hushed into devotion by the cross because it is the symbol of our faith. "The plastic beauty of the Greek temple corresponded to the plastic beauty of the divinity dwelling within;" and the Gothic Cathedral, supreme, symbolic expression of Christian art, typifies the central truth of the Christian religion—the unity which demands and realizes itself through variety.

The symbol is distinguished from the signs of language in that there is a real analogy, and not merely a formal relation between the image and the idea it represents. This analogy may be due to a quality common to the image and the idea or to association of the image with experiences illustrating the idea. Thus, the circle, symbolizes eternity through the merging of its end in its beginning; the cross symbolizes self-sacrifice through its association with the supreme sacrifice upon Calvary.

In all symbolic expression the correspondence between the idea and the object is vague and indeterminate. There is something in the image which corresponds with something in the idea, but the mind which seeks symbolic expression has not abstracted the element in which the resemblance lies. No devout fire worshipper could have told why to him the light was God. No Egyptian could have defined the thought he uttered in the Sphinx.

Finally, it is to be observed that symbolism is not confined to the arts of material representation. We read of symbolic numbers, symbolic figures traced in space, symbolic dances, and we find symbolism in the spoken and written languages of all primitive peoples. Whenever men have felt more than they comprehended they have sought analogies to their feeling, and gradually through perception and expression of these analogies have transformed feeling into thought.

Granting validity to the assumed parallel between the development of the race and that of the individual, should we not find in the manifestations of the child correspondences to the symbolic expression of primitive man? Scarcely have we formulated the question before we recognize that we have found the true key to the life of the child. New questions and illustrations numberless throng into the mind. The baby's eye is fixed and fascinated by all moving objects, - may it be because his own feeling of life grows vaguely conscious when confronted with life's physical expression? The young child peers curiously into the birds nest, and eagerly watches the mother bird feeding her young-can he be unconsciously seeking a symbol of mother love? He follows with delighted eyes the swift flight of the bird through the air, and eagerly bends to catch the fish darting through the water-may it be that these types of unimpeded activity startle into consciousness his own ideal of freedom? He cons over and over the history of Solomon Grundy, and listens with an attention that never flags to the marvellous exploits of Jack the Giant Killer; is it because there is stirred in him by the one a vague presentiment of the continuity of individual life, and through the other a prophetic feeling of man's truest self as realized not in men but in mankind? He trembles and turns pale when the thunder smites his ear and the lightning blinds his eye—may there be something in his feeling akin to the awe which bowed the hearts of primitive men before an unknown power; and is there in his soul when he stretches out his hands towards the moon, a reflection of the feeling which in all ages has led men to find in light the symbol of the divine?

Through the hint given in history and confirmed by the instinctive self-revealings of the child it became clear to the mind of Froebel that if we wish to foreshadow fundamental truths to infant minds, we must present them in symbolic forms, and also devise some means for enabling the child to give them symbolic expression.

In his attempt to do this lies, I think, the originality and significance of his method. I shall endeavor to show how the symbolic idea pervades his songs and determines the sequence and application of his gifts.

Prefixed to each of the songs of Froebel is a motto intended to make clear to the mind of the mother the thought underlying the play. Glancing over these mottoes we are struck at once with the prevalence of a single thought. The unity that underlies variety seems to be the burden of every song. In one, for instance, we read:

"Wouldst thou with the child maintain a union true, Let the light of unity in all thy deeds shine through.

In another we are enjoined:

"Let not the child an inward feeling cherish,
That he within himself one life can be;
Only a member of the living whole—
A portion of this varied life is he.

We turn over a few pages, and are met by a new sugges tion, inspired by the same thought:

"Whatever singly thou hast played,
May in one charming whole be made.
The child alone delights to play,
But better still with comrades gay.
The single flower we love to view,
Still more the wreath of varied hue.
In each and all the child may find,
The least within the whole combined.

Again, we are urged:

- "Ever in relations with the child recall The truth that unity exists in all.
- "We are made attentive to the fact that— Early the child divines aright, That several parts in one whole unite.

We are told that the child having, through his own ac-

tivity, combined different elements into a whole-

"Feels in his heart a glad surprise.

He feels the charm that binds in one,
The work in several parts begun.

And, finally, in a motto to a song intended to be sung, "When children for sleep prepare and fold their hands in prayer," we are exhorted thus:

"Mother feel it deeply—One doth watch
When all in sombre night are wrapped in sleep,
Have faith! the good awaits thy careful search,
Will from all fear and harm the children keep.
Truly to them, naught better can'st thou give
Than the true feeling they in one life live.

Scarcely less universally penetrating than this thought of unity is the relationship of all we see to the unseen. In the motto of the tasting song, we read:

"Ever through the senses nature woos the child,
Thou canst help him comprehend the lesson mild;
By the senses is the inner door unsealed,
Where the *spirit* glows in light revealed.

Prefixed to the song of smell, are the lines:

"The child full early may perceive In everything that lives, The inner presence of a power That for existence strives.

Again, we read "That much is given to the outwardear, that man, all unheeding, will not hear." We are urged to help the child "Through the outer, the inner tie to know." We are told that "Through constructive form he passes from the outward to the inward," and we are enjoined:

"Have care then for the little child so bright, Let him not follow a delusive light; And not entirely in the *outward* live, But let the *inner* life its impulse give."

If then, we may take Froebel's own word for it, his main object is to lead the child to seek the *one* behind the many, and detect the *unseen* under the seen. What concerns us next are the means he uses to attain his end.

What the thought of unity is to the mind the feeling of sympathy is to the heart. We are one with the thing we love. To awaken sympathy is, therefore, to present the idea of unity in the most rudimentary form. Hence, we find Froebel devising all possible means to rouse and direct the child's sympathies. He gives him a garden to dig and plant, that watching for the results of his labor may quicken his interest in the miracle of growth; he gives him his own cat, or dog, or bird, that tending the helpless pet he may grow to love it; he puts the watering can in the hands of the baby, and sings to him of how the water refreshes the thirsty flowers. He trains the child to represent the flight of the bird, the swimming of the fish and the galloping of the horse, that sharing their activities he may identify himself with their being, and he leads him to reproduce in his plays the varied life of man in order to quicken his sympathy for men. The principle which

guides him is obvious. Give a feeling expression and the expression in its reaction intensifies the feeling. Sharing the life of nature and of man the child feels himself one with both.

In the child's representations we detect at once a crude form of symbolism. When the child feels himself a bird because he imitates the flight of the bird, it is because he has been struck chiefly with the bird's swift motion, and has not learned to consider motion as an abstraction. So he holds the creeping motion in identity with the cat and the motion of sowing, reaping and sifting in the game of the farmer, in identity with the processes they represent. Seizing things by a single side, and identifying distinct objects through a common quality he individualizes history and relives the symbolic life the race lived through so long ago. Ever to him the gold ring makes Betty a lady, and the new drum promotes Johnny to be drummer to the King.

The unity of man and nature pre-supposes their common origin. The child who feels connections and dependencies will have at least a confused presentiment of God. Awed by the thunder,—solemnized by the darkness—gladdened by the sunlight, and stirred in the depths of his spirit by the rushing of the invisible wind, he feels a presence he cannot define, and blindly reaches out towards "the all enfolding and all upholding." Remembering history, Froebel is careful to direct his attention to those natural objects which the instinct of mankind chose as symbols of the unknown Power that ruled the world. Of the fifty songs in the "Mother Play" no less than ten have for their theme some one of the varied aspects of light. They show us light as the source of form and color,—light as a creative and transforming force—light as nature's expression of gladness and love,-light and darkness as corresponding to good and evil,-light and the eye as symbolizing truth and the mind,-the pleasures of sight as contrasted with the grosser pleasures of touch, symbolizing the truth that the deepest and purest joys of life are apart from material possession. I give a single motto, and song to illustrate this phase of Froebel's method.

MOTTO.

Early this truth to thy child must be told:
All things that charm him his hands may not hold.

SONG.

Child.

O, birdie dear! O, birdie dear!
O, birdie on the wall!
O, birdie dear! O, birdie dear!
Be still now while I call;
You must not fly away so,
And dance about and play so.
O, birdie dear! O, birdie dear!
Be still now while I call—

Mother.

The little bird is formed of light—
It cannot be held in the fingers tight;
It flies on the wall just to please the sight,
It shines to give thy heart delight.

So it is in life with full many a pleasure; We are not to seize in our hands the treasure. It wakens a nobler feeling of joy, And both shall become then the gainers thereby.

The distinctive peculiarity of all kindergarten songs is the emphasis placed upon gesture. As the child sings he makes movements which point the meaning of melody and words. Before this particular song is sung the light-bird is thrown upon the wall by means of sunlight reflected from the flat surface of a mirror. As soon as the children catch sight of the quivering reflection they stretch out their hands towards it, follow it eagerly as it darts from floor to wall, and from wall to ceiling, admonish it with warning finger to be still and with beckoning hand invite it to them. At the words, "You must not fly away so," they extend their arms horizontally, and as they move them rapidly in imitation of the flight they deprecate, the school room seems to vanish and one feels for the moment transported into the midst of the fluttering life of forest and field. I have seen tears rush into strong men's eyes while listening to this song and watching the intent look on the little faces as suddenly ceasing their lively movements, and closing their fingers the children sing:

"The little bird is formed of light,
And cannot be held in the fingers tight."

The third phase of Froebel's application of the method of symbolism is the most difficult to explain, though it is the simplest in its practical adaptations. It rests on a two fold basis:—1st. That by our actions in small matters and our thought in definite and limited spheres, we fix our spiritual and intellectual tendencies:—2d. That as the process of thought is the solution of the universe, the nature of this process must be hinted in all of its products. Therefore, to lead the child to perceive relative unities is to prepare him to realize the inclusive process of the world, to train him in the smallest things to seek for the invisible causes of visible effects, is to stir within him that reverence for the unseen, which will culminate in the vision of God.

The games of the weathercock and the bird's nest will illustrate this application of the symbolic idea. In the former, through representing the motion of the weathercock, the interest of the child is aroused in the wind. He is then led to notice the effect of the wind on different objects. The cock creaks on the steeple—it is the wind which makes it move, now here, now there. The clothes flutter on the line—it is the wind that moves them to and fro. The wind turns the sail of the windmill and makes its clappers beat. The wind bends the branches of the trees and sets each leaf in quivering motion. The little girl's hair is blown by the wind—through the wind the kite mounts high in the air. In a word, we have varied visible effects traced to the activity of a single invisible cause.

In Froebel's commentary on the game of the bird's nest he dwells at some length on the underlying unity of life, and insists that it should be hinted to the child through tracting connections in things which come under his own observation. In what, he then asks, can this be better shown than in a nest of young birds? Lead the child to notice,

therefore, the season in which birds are hatched,—the places where nests are built, and the characteristic forms of different nests. In the beautiful spring time, when the baby birds are born, they find just the weather and the food they need. Summer brings them grain and berries, in autumn, when food is hard to find, they have learned to seek it for themselves and when cold winter comes they have grown strong enough to fly away. Be sure the par ent birds have built their nests where they can easiest find food for their little ones. In the neighborhood of human dwellings are many flies, and gnats and spiders; and see between the rafters of one house is the nest of the sparrow-in the chimnev of another the nest of the swallow. Robin Redbreast builds in the hedge so rich in insects; the titmouse makes his home in the hollow trees where worms are plenty, and the stork, who loves frog, builds in the marsh where frogs do congregate.

Notice, too, the various forms of nests and their adaptations. The finch's nest, between the branches of the apple tree, is scarcely to be distinguished from the bark; the titmouse avoids danger by a nest which looks like a bundle of moss. Just what the little birds need for their safety and for their food, they have, and this fact dawning on the mind of the child, must stir within him a presentiment of the relationships of life and the unity of their source.

To think anything truly, we must think it as an element in an organic process. Particular things vanish—only the active processes abide. We think of the plant as springing from the seed—sending up its slender stalk, pushing forth its shining leaves, crowning itself with beauty in its flowers, consummating the circle of its life in the seed to which it returns. So old Jaques described the process of human life in his picture of the seven ages of man—the infant, school boy, lover, soldier and justice, being simply vanishing moments in the continuous individuality.

In a significant series of games, Froebel indicates the simple processes which may be grasped by the comprehension of the child. The farmer sows, and threshes, and reaps the grain; the miller grinds it into flour, which the baker makes into bread, that the baby may have his supper. For his milk he must thank Molly who milked the cow, Peter who mowed the grass-God who sent sunlight and rain to make the grass grow. The spoon he eats with is traced back through the smith to the charcoal burner; the house he lives in, through the carpenter to the trees growing in the woods; his shoes through the shoemaker to the goat who gave his skin for leather; the worsted ball he plays with to the "white sheep's back on which it grew." Finally, the process is traced to its source in a thought or feeling. "The carpenter must love the child—the good, protecting house to build." There is nothing true, exclaims Froebel, but thought. The things of sight and sense are only its fleeting manifestations.

Not yet, however, is Froebel through with the idea of unity and the method of symbolism. Both pervade and characterize his gifts. It does not fall within the scope of this paper to consider these gifts in detail, but in the features common to all of them, we shall readily find a key to Froebel's thought.

Looking at the gifts as a whole, we observe at once their typical character. Geometric forms are the patterns according to which nature works, they are the ideas variously embodied in material objects,—the universals of form which underlie all its particular manifestations. These geometrical forms Froebel makes the playthings of the child. The first gift consists of balls of different colors;—the second, of a wooden cube, sphere and cylinder;—the third, fourth, fifth and and sixth, of tubes so divided as to illustrate every variety of prism and parallelopiped;—the seventh, of square and triangular tablets, through combinations of which the child becomes familiar with all the regular polygons--the eighth and ninth, of sticks and rings, embodying the straight and curved lines. These gifts are not given to the child as object lessons, they are toys with which he plays-material which he analyzes and transforms. Through using the forms he becomes interested in them, his awakened interest makes him quick to detect objects resembling them; detecting analogies he is led to comparison, and through comparison he abstracts the vitalizing idea. "Furnishing parallel cases is always the necessary first step towards finding the reason imbedded in all." This reason is one, and thus here again the mind is led from variety to unity and from the seen to the unseen.

It is characteristic of the symbolic phase of mind that it seizes not objects but attributes. That this has not escaped the mind of Froebel, we see from the fact that in each of his gifts he presents universal qualities in striking contrast, emphasizing, therefore, not the object itself, but some attribute common to all objects. Contrasts of color, form, material, size, dimension, relation, position, number, taste, smell, sound and movement, lead gradually to the abstraction of these qualities, and furnish the children with the key to the material world. For in all knowing we simply recognize what we already know, and can predicate of a new object only the qualities with which we are familiar. To recognize that grass is green, implies the knowledge of greenness; to detect that the bark of a tree is rough, implies the knowledge of roughness.

An interesting thought in this connection is that contrasts being based upon universal relationships, the detection of contrasts in any given sphere prepares for the recognition of analogous contrasts in other spheres. The contrast of long and short detected in form may be extended to movement and to time; the contrast of high and low grown familiar in position is recognized again in sound and through analogy in character. The opposition of sweet and sour applies not only to taste. We constantly contrast sweetness with sourness of disposition, instinctively recognizing the analogous relationship which here, as everywhere, make possible parallels between the things of sense and the things of thought.

Recurring to Froebel's desire to foreshadow from the beginning of life the supremacy of the unseen, we detect the deep reason which led him to insist so strongly upon a creative as opposed to a merely receptive activity. His own emphatic statement is that man made in the image of God, should, from the beginning of his life, be conceived and treated as a creative being, and the main object of his

gifts is to supply to the child organized material adapted to stimulate productive power. The child represents with his ball, cube and cylinder; builds with the blocks of the third, fourth, fifth and sixth gifts, and makes pictures with his tablets, sticks and rings. Giving form to his own vague fancies he learns to know thought as a shaping power. Realizing his own crude productions as imperfect images of the idea which floats before the eye of his mind, he will not be startled when he comes to know later that natural things are mere appearance—creative thought the one reality. Expressing his thought he will tend to see in all things the expression of thought. Therefore, to cultivate productivity is to lay a basis for faith and happiness. Analysis can give only the scattered elements of thoughts and things. The constructive idea must bind the parts into a living whole.

A significant feature of the Kindergarten material is that it is so organized that in using it the child is, as it were, forced to foreshadow in limited applications the most inclusive truths. These truths ruled in Froebel's mind and created his gifts. They are the realities the gifts symbolize. Hence, they must be suggested to the child through the use of the gifts.

The rules which Froebel gives as guides for the practical application of these gifts show his fundamental thought. We are to present every object first as a whole, that the idea of unity may precede the idea of variety; we are to bring out the typical significance of the gifts by seeking their distinctive features in other objects; we are to concentrate attention on essential qualities, that the child may learn to separate the salient and permanent from the accidental and transitory; we are to show him the delusive changes wrought by motion to hint to him that things are not always what they seem; we must encourage him in building to transform one object into another, that he may prefigure continuity and historic growth; we must lead him in his constructions to individualize each separate element that he may see for himself how the highest unity implies and demands variety.

What is all this, I ask again, but aiding the child to that symbolic expression through which the race transformed blind instinct into conscious idea. To see the smallest application of a great truth, is to begin to know it as to feel a mother's love revealed in a mother's smile, is to be thrilled with a presentiment of the all embracing love of God.

Thus leading through sympathy to union with nature and with man; directing attention to the natural symbols of creative power, showing connections in the commonest things; hinting the hidden causes of visible effects; indicating organic processes; supplying typical objects; stimulating creative activity, suggesting through contrasts the constant under the variable, and through the use of organized material, illustrating the deepest truths Froebel guides the young mind to the knowledge of God. God is the one in whom the many find their explanation—the invisible and permanent cause of all visible and transitory things. To teach a little child that he is a spirit infinite, eternal and unchangeable in his being is to darken the mind with an uncompre-

hended formula-to help him feel his pervading presence. Power and love is to awaken the reverence, which, with expanding knowledge, will culminate in devout insight. Primitive men knew only that there were vast powers which ruled the world. Philosophy was born when the mind grew clearly conscious that the source of all things must be one. Slowly through the centuries the idea gained concreteness, until in the fullness of time the complete revelation of God stirred to its depths the infinite spirit of man. As individuals, we must re-live each stage of the slow process. In our hearts, too, the light must dawn faintly and only gradually grow into the perfect day. Ever our baffled minds renew the old cry, "Touching the Almighty, I can-1 ot cannot find him out." Ever the divine voice renews the command, "Acquaint thyself with him and be at peace."

White light breaks into rainbow colors, and life's illuminating truth must be reflected in all life's aspects. The idea of unity is the center of all the concentric circles of life. We draw around it ever widening curves, until center and circumference merge in the infinite circle of absolute being.

Surrounding the individual are his "larger selves," the 'amily, civil society, the state and the church. But for the family he would perish in helpless infancy, but for organized civil society his life would scarcely rise above the level of the brute; but for the state he would never learn to will rational deeds; but for the church his vague spiritual aspiration could never grow into conscious insight. Through participation in the organized thought and life of mankind the individual man attains to freedom. That he may fully enter upon his rich inheritance, he must have from his earliest years love for father and mother, sister and brother, a grateful sense of dependence upon those whose labor enriches his life, an enthusiastic sentiment of patriotism and a profound reverence for the sacred institution which guards the oracles of the most high.

That the significance of institutions may be foreshadowed to the feeling of the child, they, too, must be presented to him in symbolic forms. Immersed in his relationships he cannot comprehend them. Drifting with the current of the universal life he cannot measure its force. Borne aloft in the strong arms of humanity, he can gauge neither his own feebleness nor the strength of mankind. He needs to have his life made objective to him. Therefore, he loves the symbols which interpret him to himself, and in his eager play, pictures the life he longs to understand. The care of the mother bird for her young, thrills his heart with a faint consciousness of his own mother's love; his garden unlocks to him the life of the farmer; with sword and drum and flag. he imitates—that he may understand—the soldier, and with hands and fingers, representing the church, the steeple the door and all the good people, he grapples with a vague feeling of the connection between the church and the truth it symbolizes.

Froebel seized the hint given him by the child's instinctive play, and in a number of dramatic songs, reflects the social organism. Remote analogies satisfy the child's feeling better than exact representations, and it is easy for him to find in the many fingers on one little hand a symbol of the fam-

ily in the unity of its varied members, the length of the middle finger is sufficient to mark it out as the representative of papa, while the little finger to the baby's mind appropriately symbolizes himself. In a number of finger exercises, Froebel has suggested the varied aspects of family life. Now, stretching out his little fingers, the child shows father, mother, sister, brother and baby himself; now clasping them together, he represents—

"How sunk in each others arms they lie, Little brothers and sisters so peacefully."

And again, he indicates an extension of family relationships by showing with the thumbs and fingers of both hands how two grandmothers, with their respective grandchildren go to make each other a call.

I give the words of a song of which the children never tire, and which represents the love and care of the father and mother bird for their young.

The words and melody are, of course, interpreted by dramatic action. Five children stoop towards the ground, and with bent heads and arms clasped aroung each other's necks, make the bird's nest. Rapidly transforming themselves into baby birds they open wide their mouths for the food the father brings; then slowly extending their arms they show how the little ones are fledged, and at last, bidding the parent nest good-bye, fly rapidly through the forest represented by the other children.

" A little bird once made a nest, Of moss, and hay and hair; And then she laid five speckled eggs, And covered them with care. Five little birds were hatched in time, So small, and bare, and weak; The father fed them every day With insects from his beak. At last the little birds were fledged, And strong enough to fly, And then they spread their tiny wings, And bid the nest good-bye. There's many a little home like this, Sheltered in every grove, To teach us how to make our homes Abodes of peace and love.

I have already referred to the games which represent the different activities of men, but it is obvious that they illustrate social dependence equally with organic processes. The same symbol may represent different phases of a generic thought, and thus, while all of Froebel's songs are pervaded by the idea of unity, particular songs have also subordinate meanings and applications. Civil society is foreshadowed in the games of the farmer, the miller, the baker, the carpenter, the joiner, the wheelwright and a host of others, and the two ideas kept prominently before the child's mind in all of them are, first, that he must be grateful for the varied work which loads his life with blessings; and, second, that "as all are for each so each must be for all," and he, too, must contribute his mite to the labor of the world. Even money, "the universal solvent," is not forgotten by Froebel. In the game of the target, after rep

resenting its construction, the child offers it for sale, and the following conversation occurs between the seller and buyer:

- "What's there to pay?" "Three cents, I say!"
- "Three cents to pay, too dear, I say."

 One penny pays for the frame of the wood;

 One penny pays for the little smooth board;

 One penny pays for the work about it;

 Who will not pay this may go without it.

The man who gladly gives up his life for his country is the ideal patriot. Hence, the soldier is the truest symbol of the State, and patriotic feeling is stirred in children's hearts by allowing them to represent soldiers. Marching, with drums and flags, to national airs, should be an occasional exercise in all Kindergartens, and the distinctive feature of the programme on all anniversaries of important crises in the nation's history.

There are some advocates of the kindergarten who object to the soldier games. I can only think they must have missed their symbolic significance, and associated them rather with the cruelty of war than with the heroism of patriotic self-sacrifice. The young mind feels not the horrors but the poetry of battle; the heart of the boy soldier thrills not with the idea of killing others, but with the lofty feeling that he, too, may be counted worthy to die for the state.

The following song, to which I add a part of Froebel's own commentary, will illustrate how he symbolizes the church:

"The light within the window gleams, All through the little church it streams. Behold the door is open now, That all within the church may go. And every one who enters there To be attentive must prepare. Now, hearken! While the organ's tone, Through solemn isles is born along, Lo, la, la! And the bell upon the tower, Calls in lovely tones the hour, Bim, bam, baum! The tuneful bell, the organ's swell, Lo, lo, la, la! Must every heart with rapture thrill, Bim, bam, baum!"

"In playing this game, the fore arms held as straight up and down as possible, represent the door posts, and the hands turned towards each other unite to form a kind of arch, the four fingers of one hand are somewhat spread out over the four fingers of the other hand, and that represents a window over the door. The two thumbs stand up like bell towers."

All spontaneous expressions of the child's life are symbolic and point through outward appearance to inward ground. Hence, their charm and their touching significance.

What the child dimly anticipates and darkly and unconsciously seeks, is the unity veiled in the manifoldness of life. Because he knows it not, he often falters and fails in his search. Because he deeply feels it, all manifestations in which he recognizes it draw him with magnetic power.

For this reason all assemblies of men have for him an irresistible attraction. He recognizes that a common thought is stirring many minds—a common feeling thrilling many hearts—and filled with a presentiment of the unity of mankind, he responds with sympathy to the uncomprehended idea. Where many are gathered together he loves to be, though he knows not in whose name nor for what cause they have assembled. Hence, the eager desire of the little child to be taken to church, and his enjoyment of the uncomprehended services. He is attracted not by what is said and sung, but by the feeling that all are singing the same song, and that in prayer and sermon all are swayed by the same thought. The community of mind and the mysterious spiritual power of participation are prophesied to his blind yet eager hope; he feels himself a member of the organic whole, and is startled by a presentiment of the total life."

Later he will want to know the meaning of what he has seen and heard. Moved by the pervading feeling he will wonder what it is. Quickened by the common thought he will aspire to comprehend it. Then, through the beauty of flowers and the glad life of birds, through the whisperings of the wind and the glory of the light, through the love of father and mother, and the voiceless longings of his own soul he may be pointed to God.

I have endeavored to present the system of Froebel from the standpoint of his own central thought. Let us briefly summarize the results attained.

- I. The aim of the Kindergarten is to influence the total being of the child. It aids him to know, to feel and to follow the truth. It seeks to create mental and moral tendencies, and to stimulate a healthy and harmonious growth.
- II. Recognizing the necessity of self activity, the Kindergarten trains the child's productive power through a wisely organized and suggestive material—recognizing the necessity of reverence it rouses this feeling by presenting the deepest truths of life in those symbolic forms which appeal to the heart and imagination of the child as they appealed to the unconscious sentiment of primitive man.
- III. The key to Froebel's aim is found in his own emphatic words. "The law of all things is one, for God is himself the law." The key to his method is found in the parallel between the development of the individual and that of the race.
- IV. Both idea and method find their ultimate interpretation in the process of thought. God, seeking his own reflection, creates man in his image; man beholding himself in the glass of nature, in the glass of history, and in the glass of his own action and products, struggles towards a complete self-consciousness.

Among the inspired utterances of a book whose wisdom we are still far from fathoming, we find two significant descriptions of the fool: "The fool hath said in his heart, there is no God—The fool foldeth his hands." Both kinds of folly curse the age in which we live. Against both Froebel urges us to guard the rising generation, preparing the children through spiritual presentiments for spiritual insight, and through the habit of creative work for lives o joyous activity and achievement.

SUSAN E. BLOW.

PREFACE

HE Kindergarten aims to reach the thought of the child through his affections and sympathies, and it excites these by appealing to his activities. It may be defined as an organized sequence of experiences, through which the child grows into self-knowledge, clear observation and conscious grasp of the whole circle of his relationships.

Realizing a hint of Goethe's, in the Pedagogic Province, to the effect that Music should be the center and starting point of education, the Method of the Kindergarten circles around the Songs and Games. The characteristic feature of these Songs and Games, considered as a whole, is that they express the same idea in Words, Melody and Motion, appealing thus to the thought, feeling and activity of the child.

But while sharing this one common feature, the Games fall into several distinct classes. Thus we have pure movement Games, which emphasize the Gymnastic element,—games adapted to develop and strengthen the various senses,—games which stimulate thought by piquing curiosity,—and finally, the Representative Games, whose aim is to make the child, from his cradle, a partaker, in the truest sense, of the life of Nature and of Man. The greater number of Froebel's own games belong to this last class, and of them alone I wish to speak.

What the child imitates, says Froebel, he begins to understand. Let him represent the flying of birds and he enters partially into the life of birds. Let him imitate the rapid movement of fishes in the water, and his sympathy with the fishes is quickened. Let him reproduce the activities of Farmer and Miller and Baker, and his eyes open to the meaning of their work. In one word, let him reflect in his play the varied aspects of life, and his thought will begin to grapple with their significance.

If there be any truth in this idea, it follows that the more varied the reflections of life in his plays the wider will be the reach of the child's awakened interests and sympathies. To mirror the totality of childish experiences and relationships was the aim of Froebel in his "Mother Play and Nursery Songs," a book which, in his own opinion, was the most complete embodiment of his educational idea. "He who understands what I mean by these Songs," said he in a conversation with the Baroness Marenholz, "knows my inmost secret." It is, therefore, a rather significant fact in the history of his system that this book has never been largely used, and that comparatively few of the Games it contains are played in the Kindergartens, either of Europe or America.

About three years ago, we began in St. Louis a very careful study of the "Mother Play and Nursery Songs." Taking up each Song separately, we aimed to read in it the real meaning of Froebel; and comparing the different Songs, we tried to abstract their unifying idea. At the same time, different Directors experimented with the Songs in their respective Kindergartens, in order to test their influence upon the children.

Two facts soon became evident:—first, that in order to the successful practical adaptation of the Songs, the Music to which they were set would have to be modified or entirely changed;—second, that a more complete method of interpretation, by gesture, would have to be discovered and systematized.

During the past year both these results have been realized by Mrs. Hubbard, Director of the Eads Kindergarten, and through her unselfish effort the children in all the St. Louis Kindergartens now enjoy playing the greater part of Froebel's own games in what, I am sure, is Froebel's own spirit. She has found Music wonderfully adapted to reflect the thought of the plays, and has translated both words and melody into the language of gesture. She has inspired the other Directors with her own enthusiasm, and has shown them how to find in these little plays a means for the true development of the children. To them particularly she now offers this collection of Songs, with the hope that through it the results attained may be made permanent. To the Games taken from the "Mother Play and Nursery Songs," she has added a number of others, all, however, inspired by its spirit; and I have no hesitation in saying that I consider her collection of Songs decidedly the best which has yet appeared in English, and one which no Kindergartener can use without soon wondering how she ever did without it.



PREFACE TO THE IMPROVED, ENLARGED EDITION.

In placing before the public this new, enlarged and greatly improved edition of the "Merry Songs and Games," designed for use in the Kindergarten, also in the home circle, the author acknowledges gratefully the hearty and generous reception accorded the first edition. Practical experience, aided by the suggestions and contributions from those familiar with the work of teaching the young, has induced the author to revise and remodel the entire work, which will now be found thoroughly progressive in style, and highly interesting and entertaining to young and old. This new edition is sent forth with the hope and expectation that its charming strains will find a responsive echo in the hearts and homes of the people, and be welcomed as a valuable adjunct by the teachers of the young.

My grateful acknowledgments are due to the following Authors and Publishers, for permission to make use of their Songs and Games. All the Finger Songs:—"Carpenter," "Joiner," "Brook," "Target," "Baker," "Wheelwright," "Five Knights," Birdie on the Wall," "Oh! See the Little Window Bright," "Barnyard," "Garden Beds," "Garden Gate," "Hasten to the Meadow, Peter." These Songs are taken from the book called "Mother Play," published by Lee & Shepard, of Boston, and for an explanation of these Songs refer you to this book. "Butterfly," "Polly," taken from "Young Folks' Opera," by same publishers.

Thanks to E. Steiger, 25 Park Place, New York, for "A Little Bird Made a Nest," "Oh! See the Snow," "Jack Frost," "It is Lovely May," "Away Among the Blossoms."

Thanks to Elenore Hurwaite, of London, for "See the Chickens," "Let us Form a Ring," "Who Taught the Bird," "See My Little Birdie's Nest." These Songs are taken from her collection of Songs in Music for the Kindergartens, published in London, by Boosey & Co. A beautiful explanation is given in the book of her Songs and Games.

I wish to apologize for using any Song or Game without permission, as I did not know where, or to whom, to write for same. I assure you any infringement is unintentional.

Respectfully, CLARA BEESON HUBBARD, St. Louis, Mo.

NOTE.—Great care should be taken by the Director in the preparation of the narrative connected with these Games, gradually to lead from one game to another; for instance, the "Farmer," on his return from the Mill, will turn his Horses into the "Barnyard," and then have the children name the different animals in a barnyard.



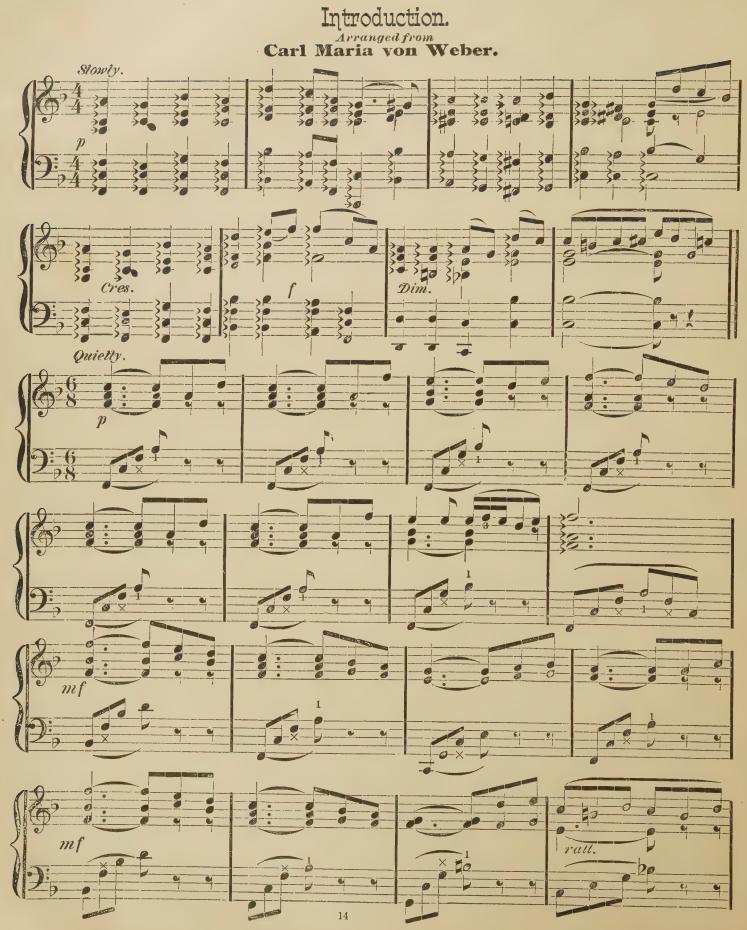
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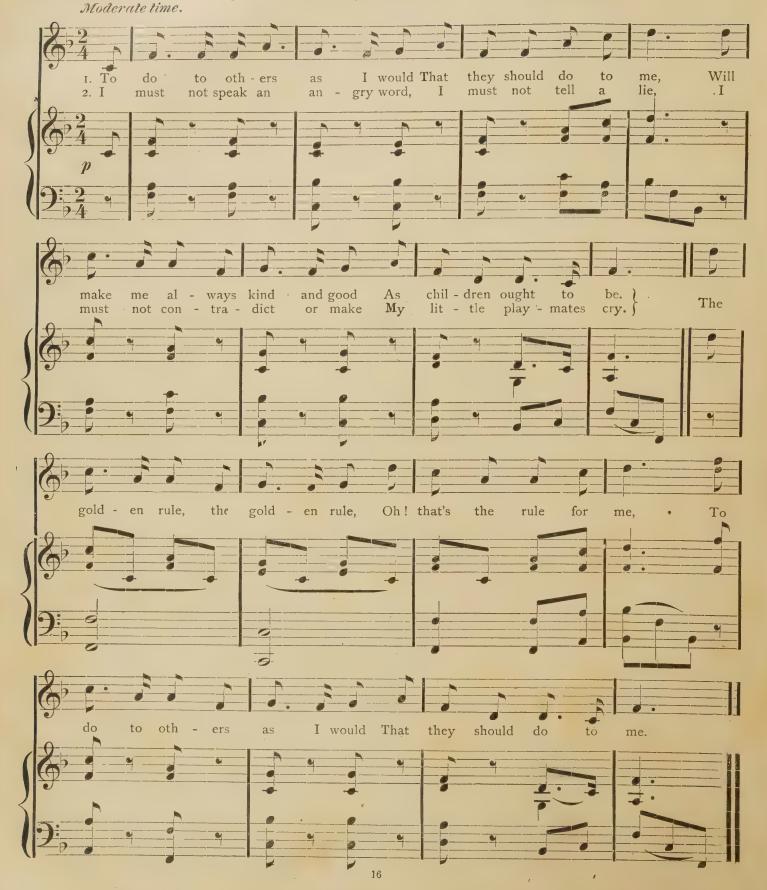
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No. 2. THE GOLDEN RULE. (Opening Exercise.)



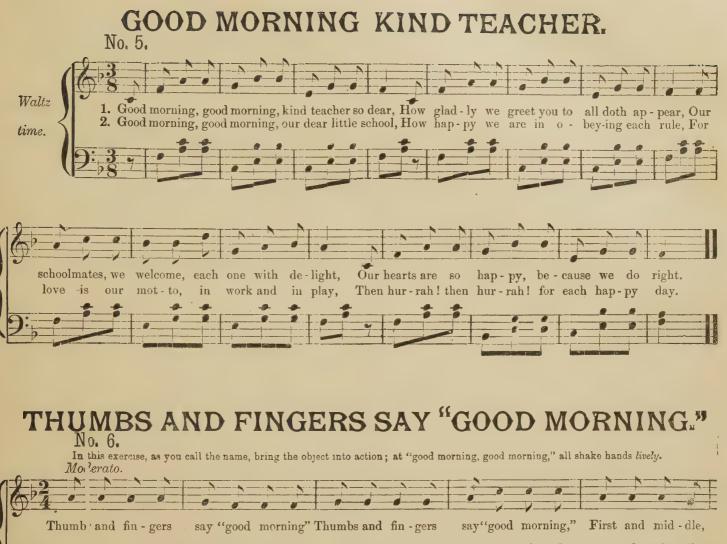
GOOD MORNING, MERRY SUNSHINE,

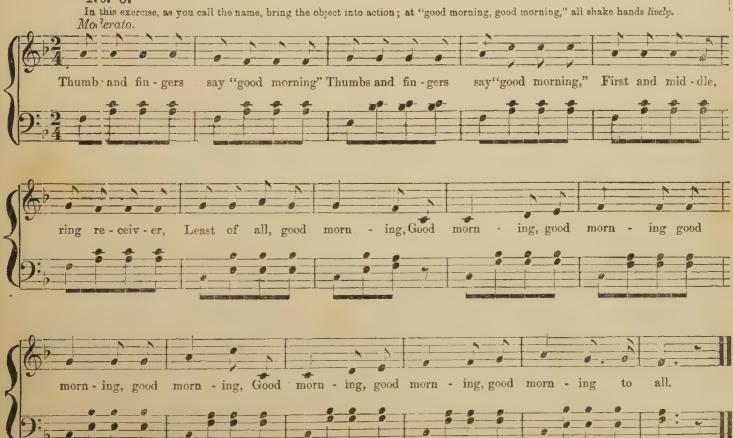


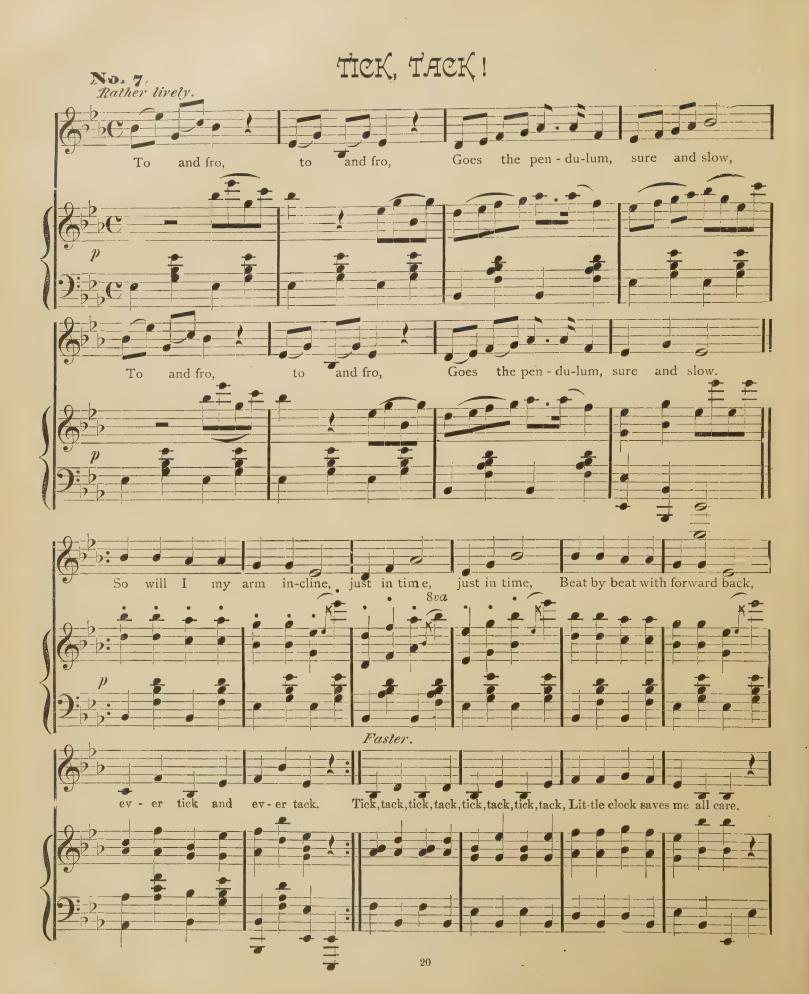
THE PRETTY MOON.

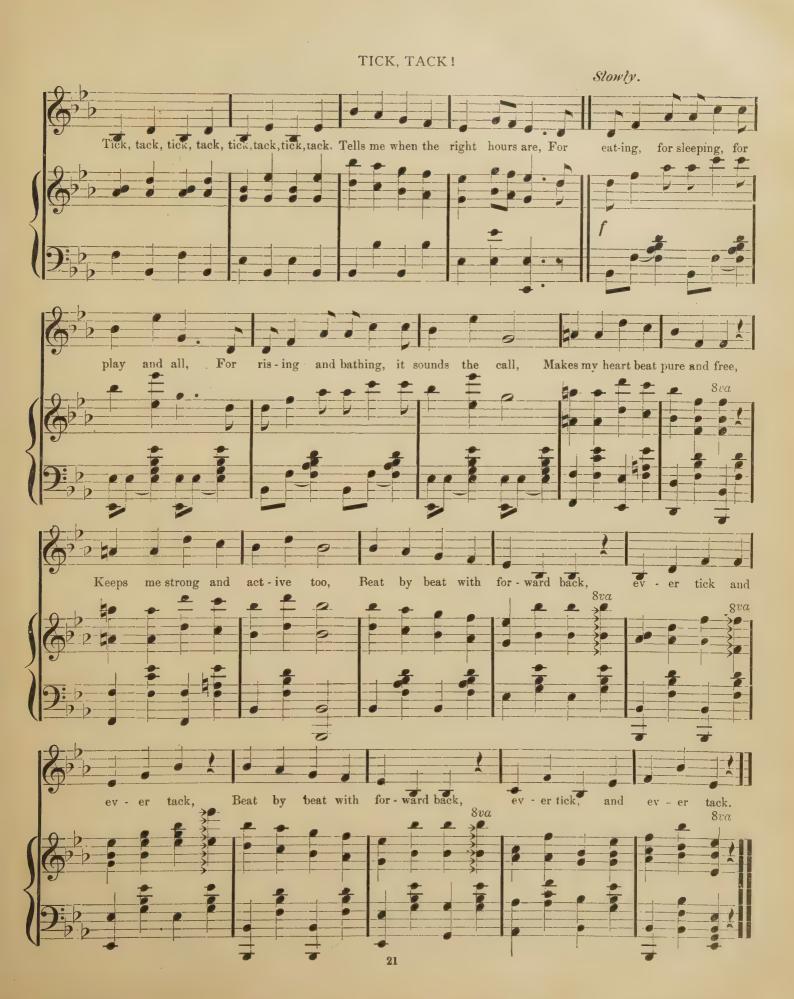
No. 4.
Lively but not too fast.







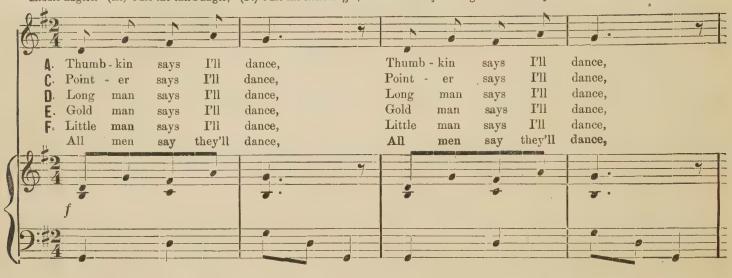




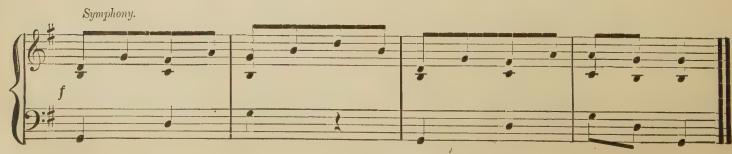
THUMBKIN SAYS I'LL DANCE.

No. 8.

(A.) Just the two thumbs, use them lively, (B.) All fingers and both thumos very lively, (C.) Just the two first fingers, (D.) Just the two middle fingers. (E.) Just the third finger, (F.) Just the little finger, then make all your fingers dance lively.







No. 9. IN THE BRANCHES OF A TREE.

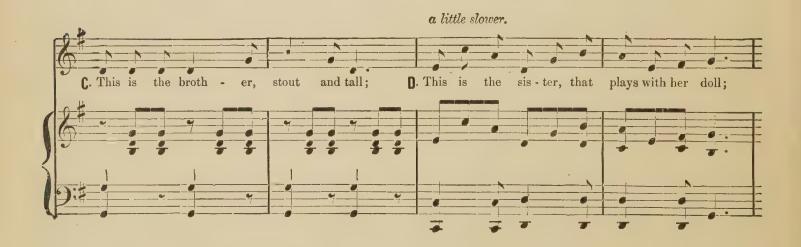


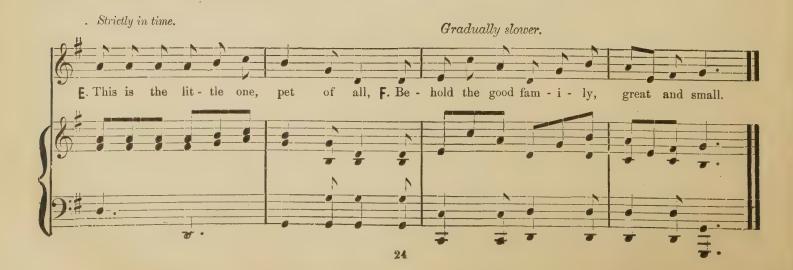
THIS IS THE MOTHER. GOOD AND DEAR.

No. 10

(A) Two thumbs. (B.) Two first fingers up straight. (C.) Two long fingers straight up. (D) Two third fingers straight up. (E) Two little Engers straight up. (F) Raise both hands up, drawing a circle over the head with fingers spread.







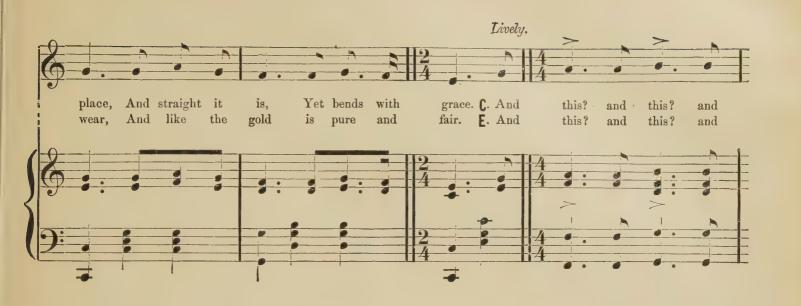


WHAT'S THIS?

No. 12

(A.) Point with right hand to left thumb, (B.) Point with right hand to left first finger. (C.) Point with right hand to left third finger. (E.) Point with the right hand to left little finger. (F.) Commence with both directly in





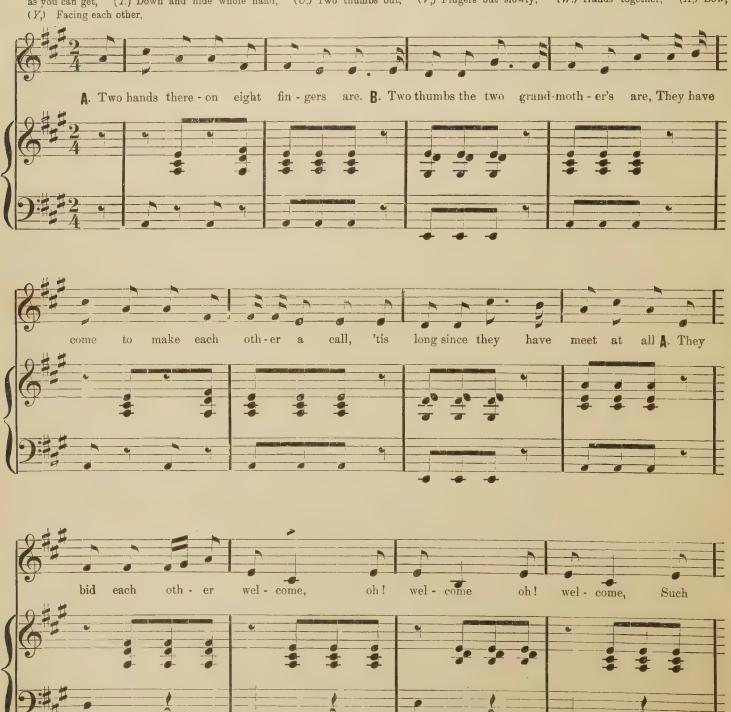


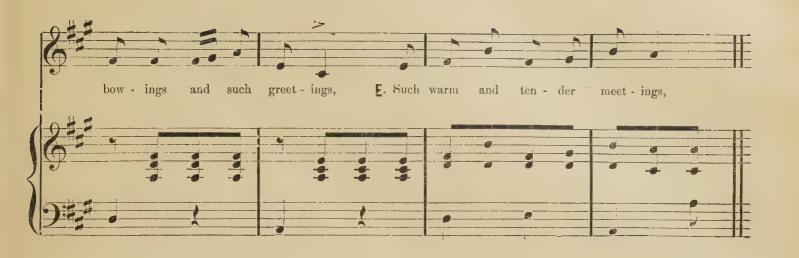


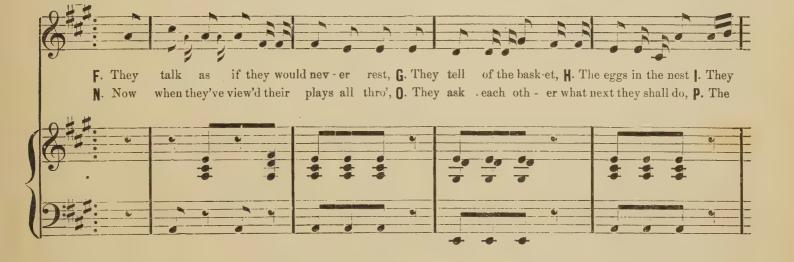
TWO HANDS.

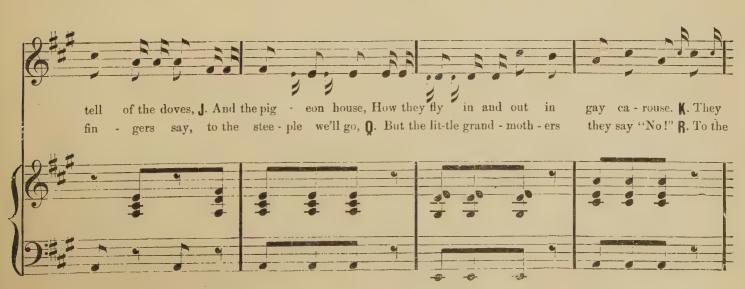
No. 13

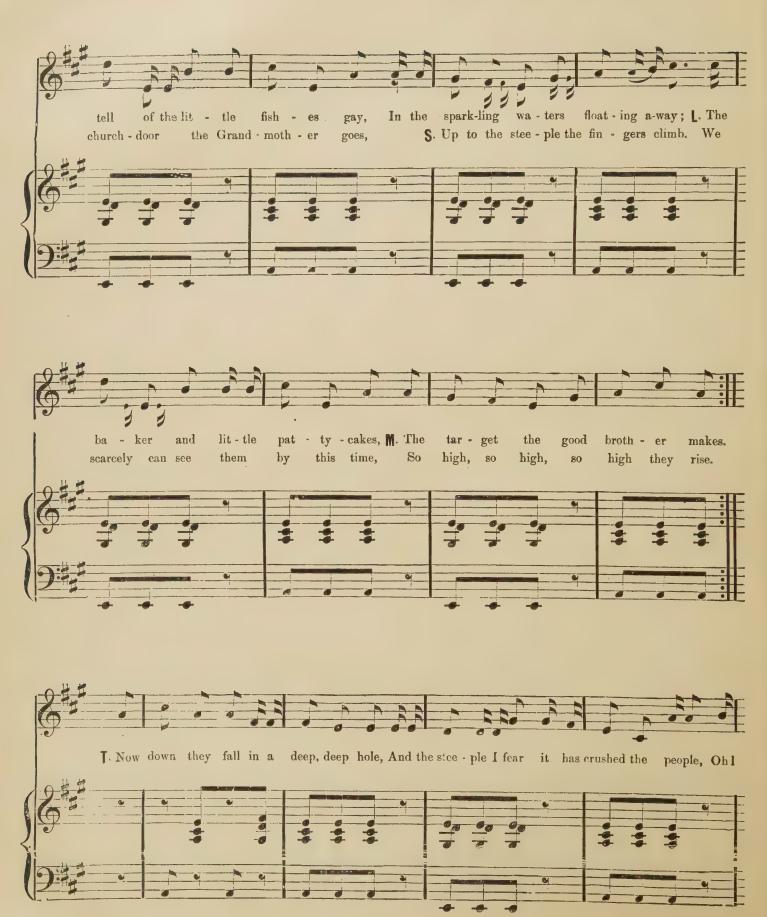
(A.) Hands with thumbs hidden, (B.) Then fingers and thumbs (C.) Hold your hands facing each other. (D.) Have your hands bow to each (E.) Shake hands with each other. (F.) Rest your head on hands (gracefully.) (G.) Make a basket of your arms. (H.) Make a nest of your hands, (clasping.) (I.) Arms stretched out from shoulder (flying.) like a bird. (I.) One hand within the other—Make a pigeon house of hands and pigeons of fingers. (K.) Hands crossed at wrists, fingers move like little fishes—dart right and left, for in the sparkling waters floating away." (L.) Pat your hands. (M.) Left hand up, right hand points to middle of target. (N.) Fold hands, (O.) Bow to each other, (P.) Fingers together like a steeple, (Q.) Two thumbs—fingers down. (R.) Form a church-door of fingers, thumbs going in, (S.) Fingers climb up, up, as far as you can get, (T.) Down and hide whole hand, (U.) Two thumbs out, (V.) Fingers out slowly, (W.) Hands together, (X.) Bow, (V.) Facing each other.



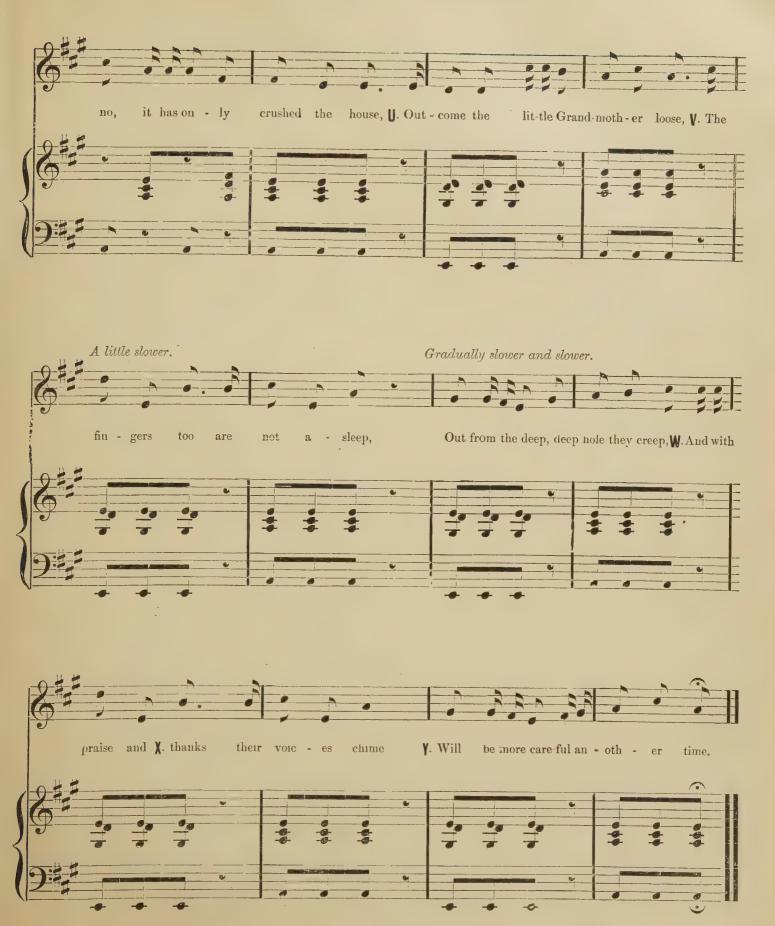






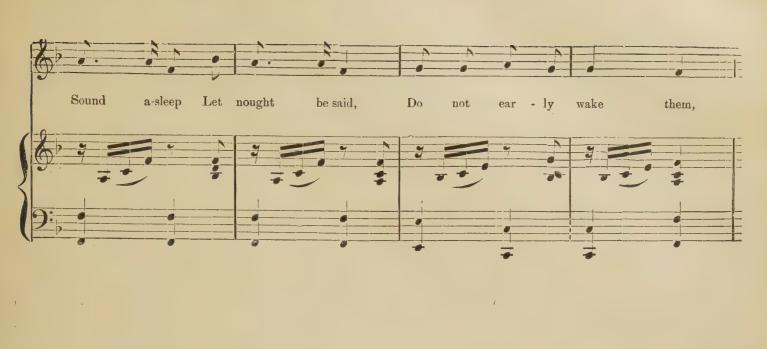


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GO TO SLEEP, LITTLE THUMB.

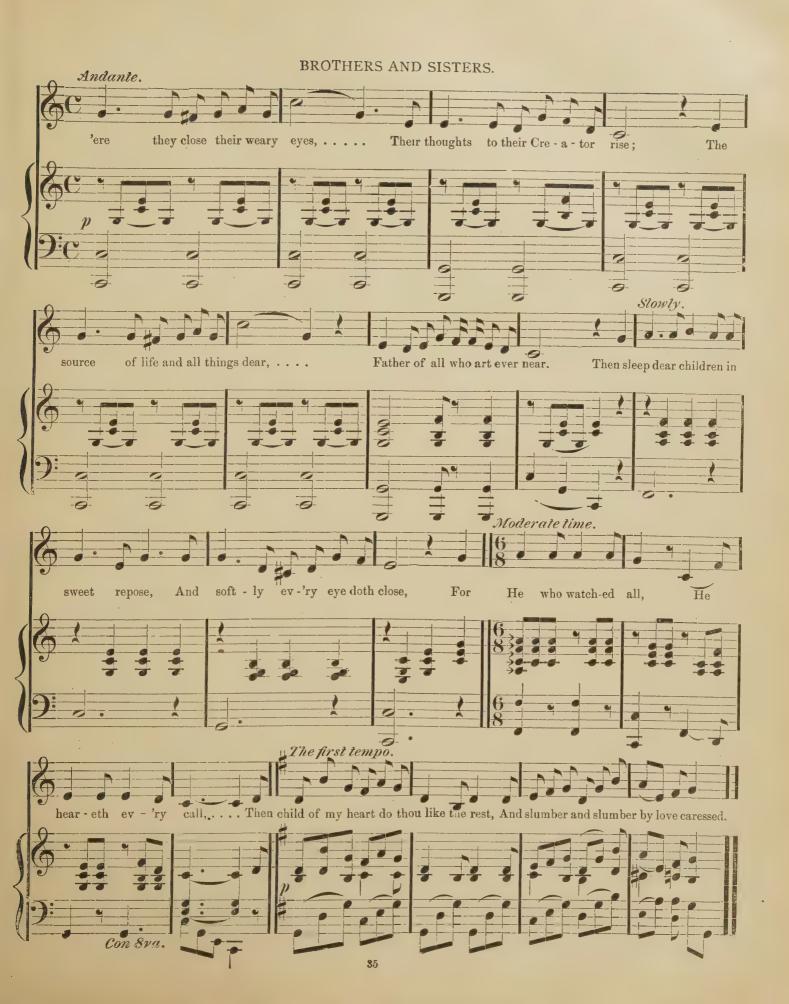


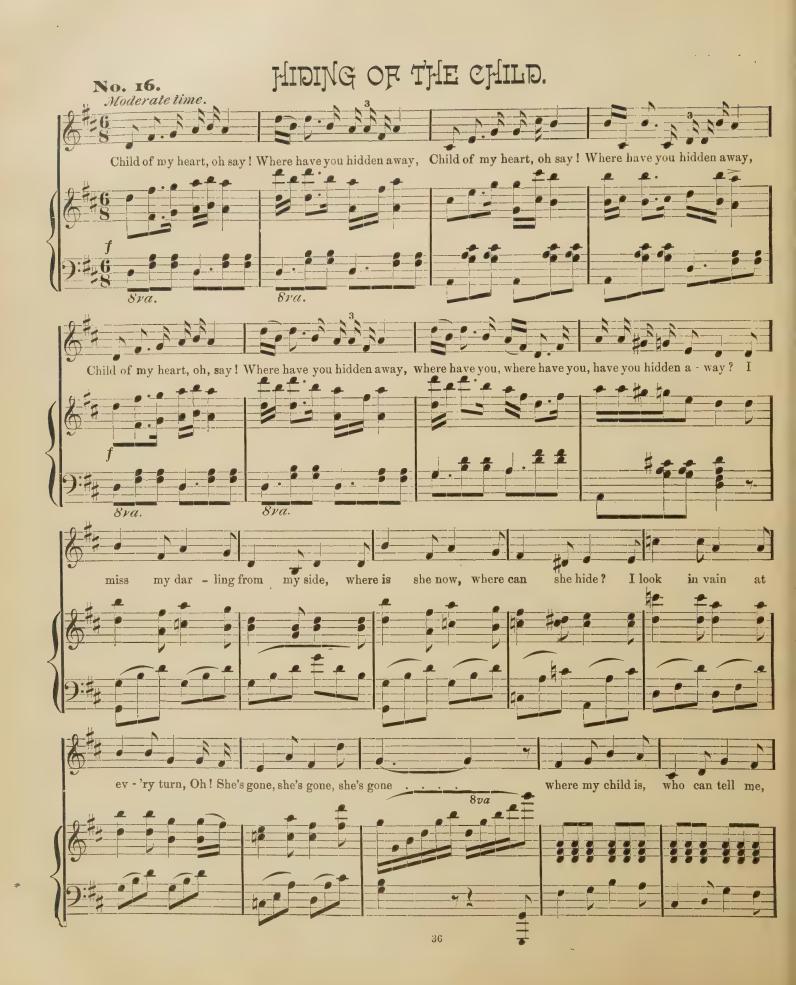


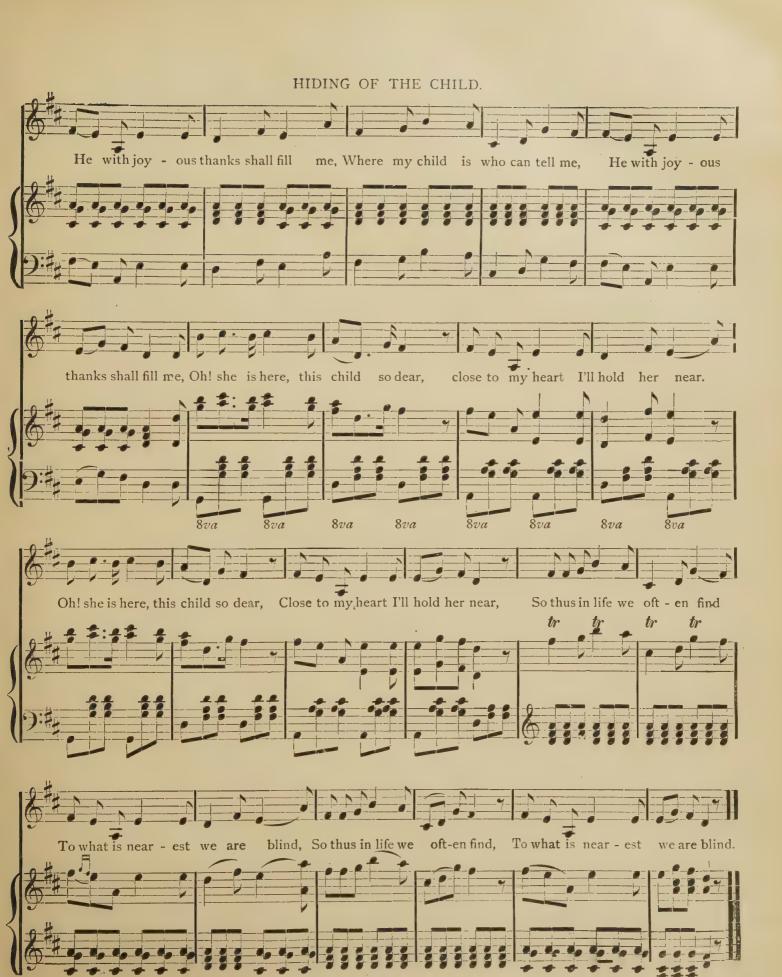




BROTHERS AND SISTERS. No. 15. Moderale time. ful - ly, Lo! Dear broth-ers and sis-ters oth - er's arms they lie, All Dear brothers and sis-ters so oth - er's arms sunk in each an - oth-er day, All They er strength for $\quad \text{of} \quad$ tired like work tired - like ofer strength for





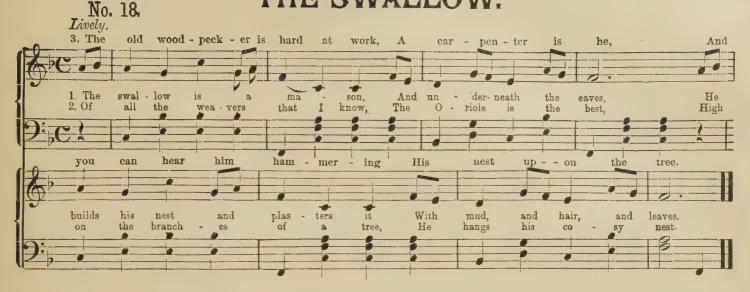


LITTLE BROWN THRUSH.

No. 17.





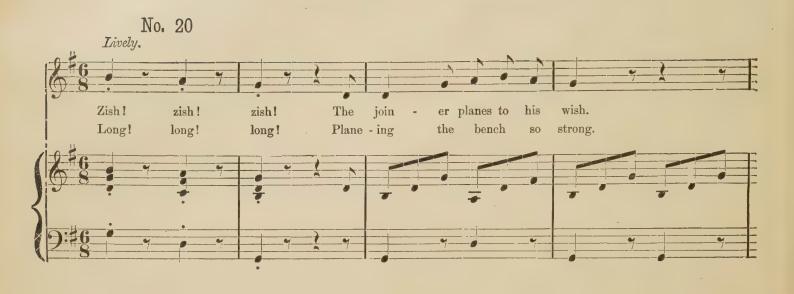


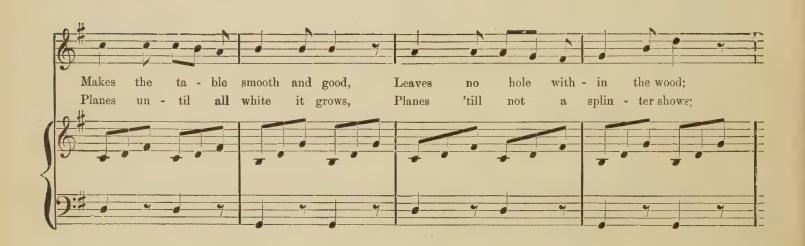
THE NAILOR.

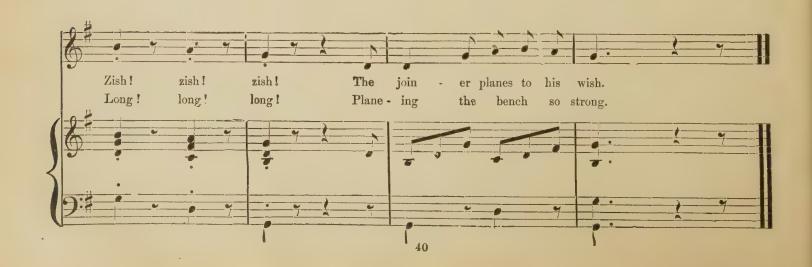


THE TRADES.

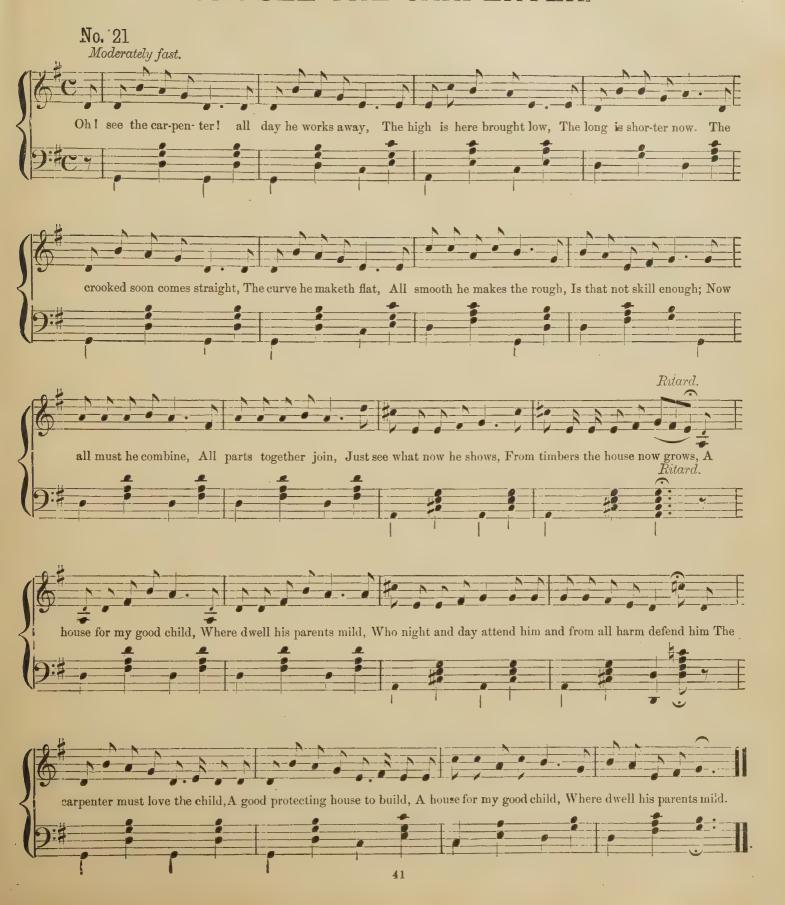
ZISH! ZISH! ZISH!

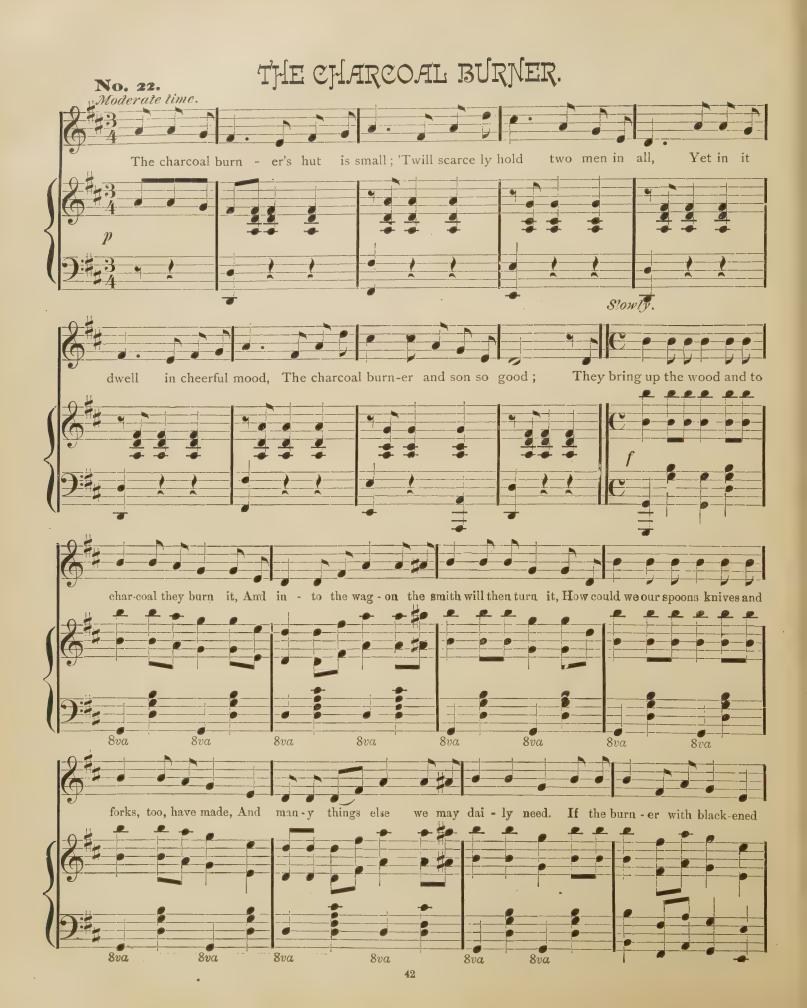


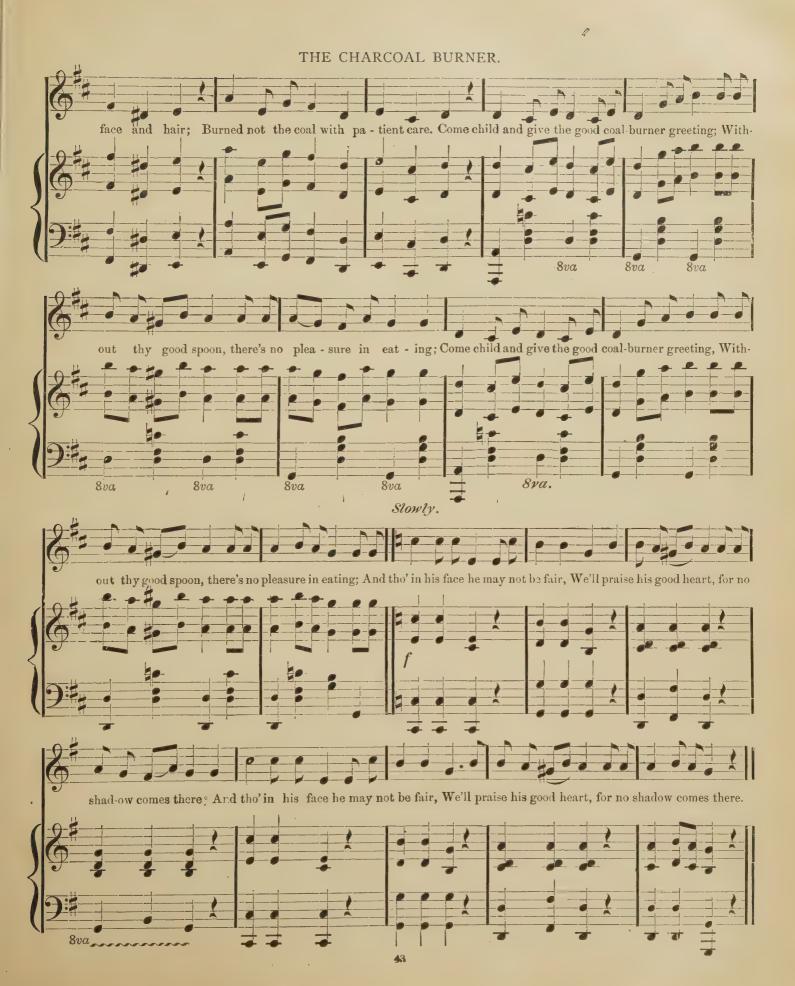




OH! SEE THE CARPENTER.



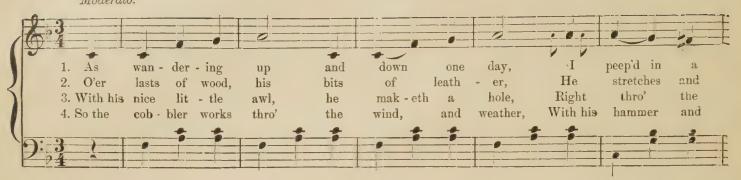


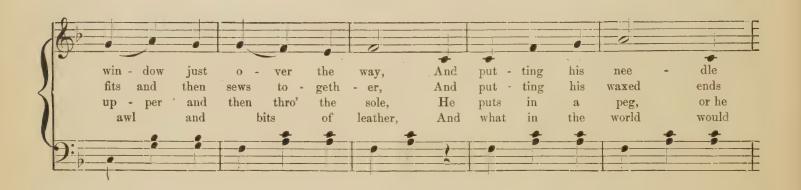


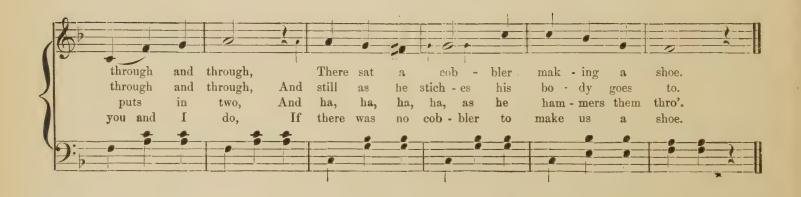
THE SHOEMAKER

No. 23.

Moderato.









PAT-A-CAKE.

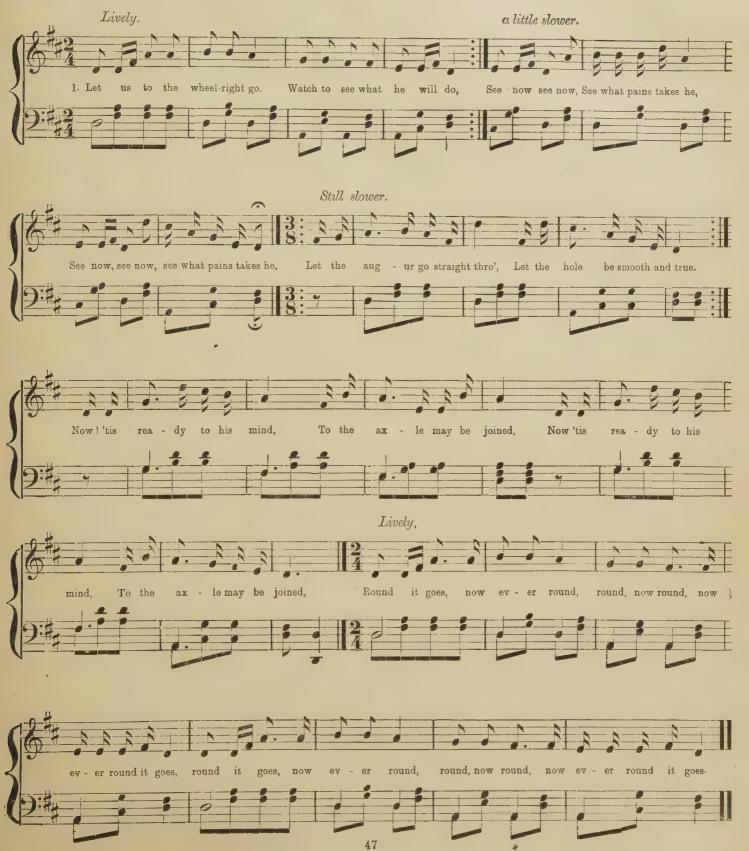


TARGET.

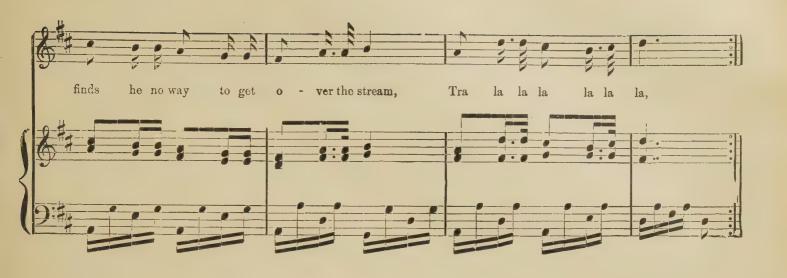


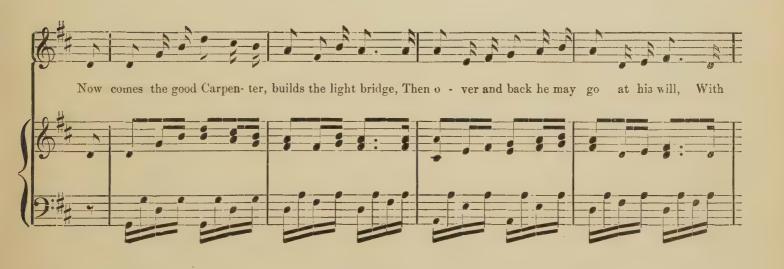
WHEELRIGHT.

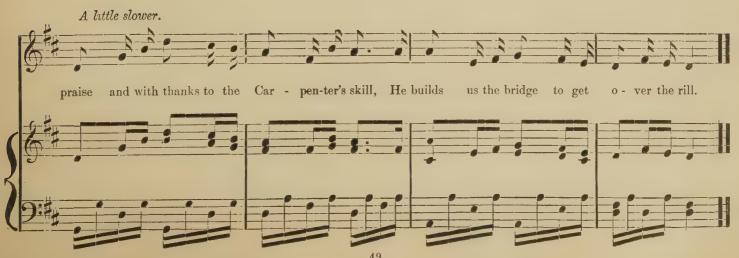
No. 26. Circle.

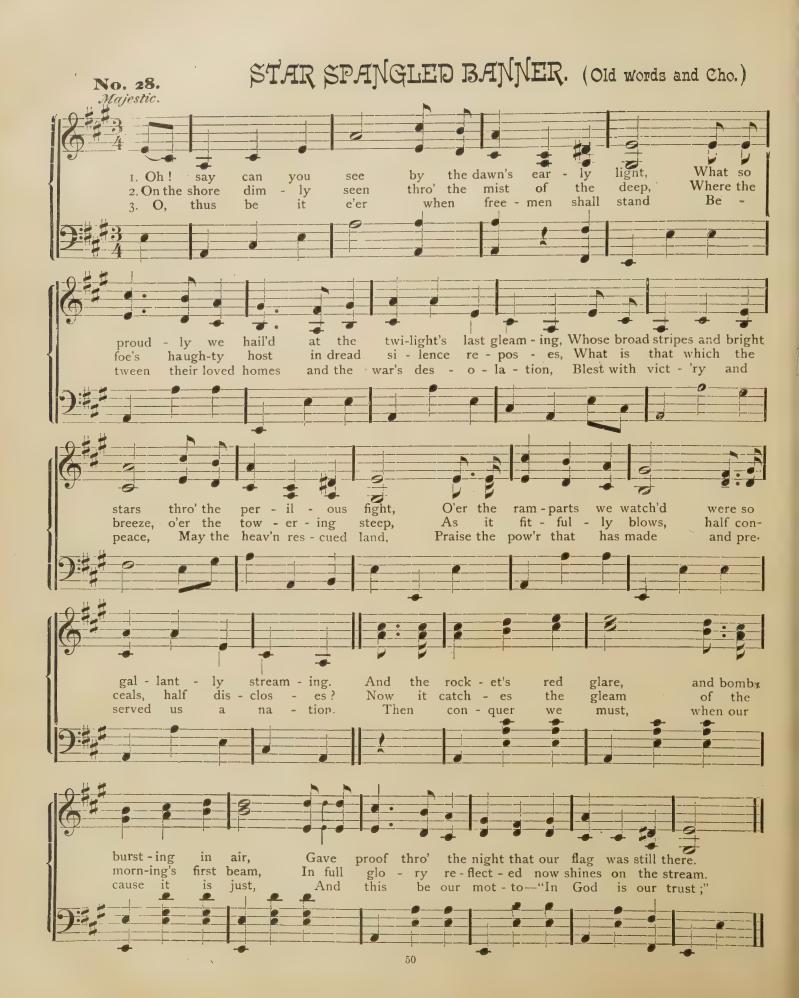


A BROOK IS FLOWING. No. 27. Gently. is flowing a - long the vale child it, his heart brighter the flowers the other side seems, Tra la la la, la la, Yet vain his eye wanders from tree-trunk to ledge, Yet



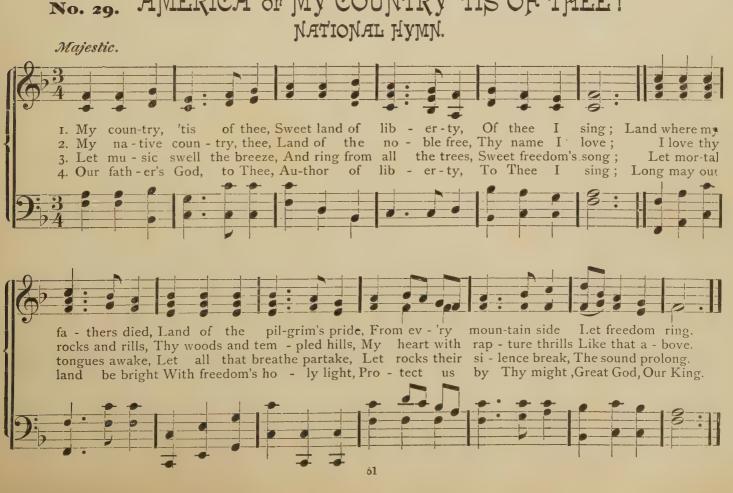


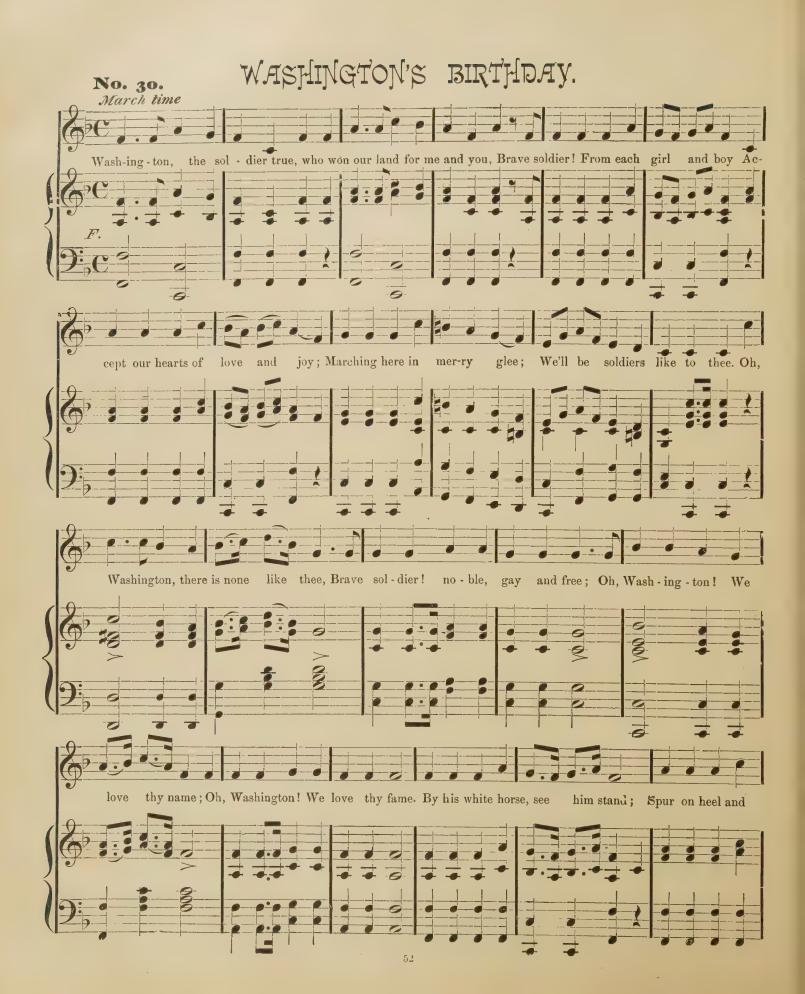


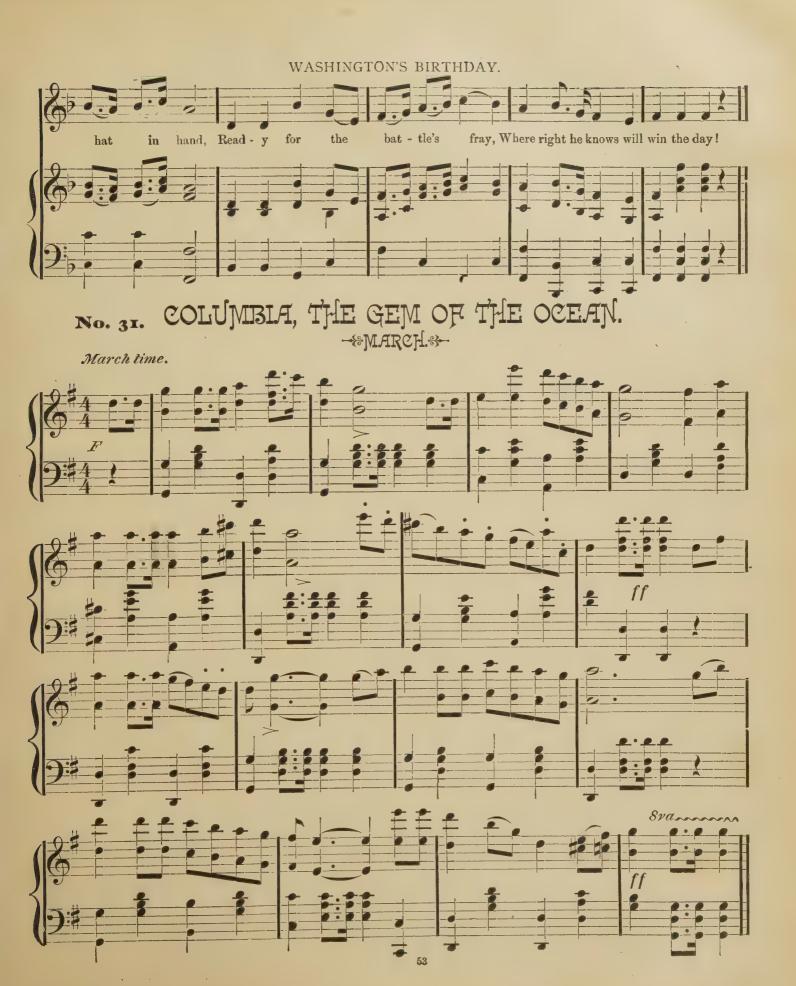


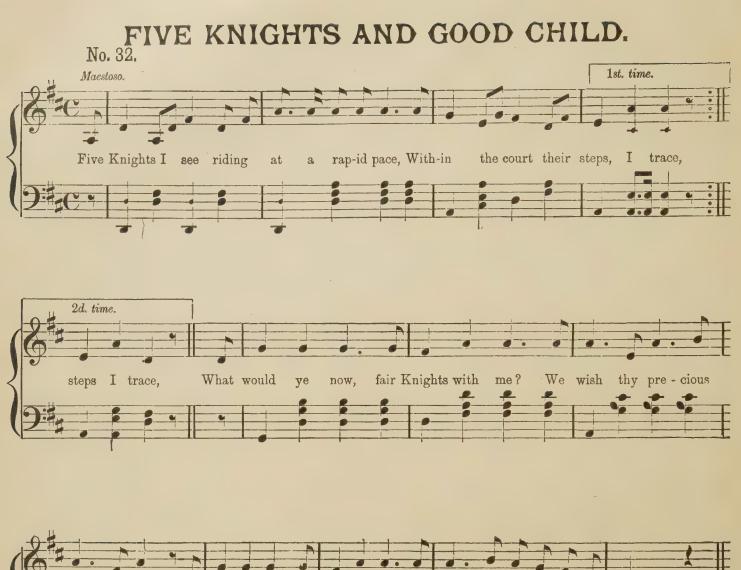


AMERICA or MY COUNTRY 'TIS OF THEE! NATIONAL HYMN.



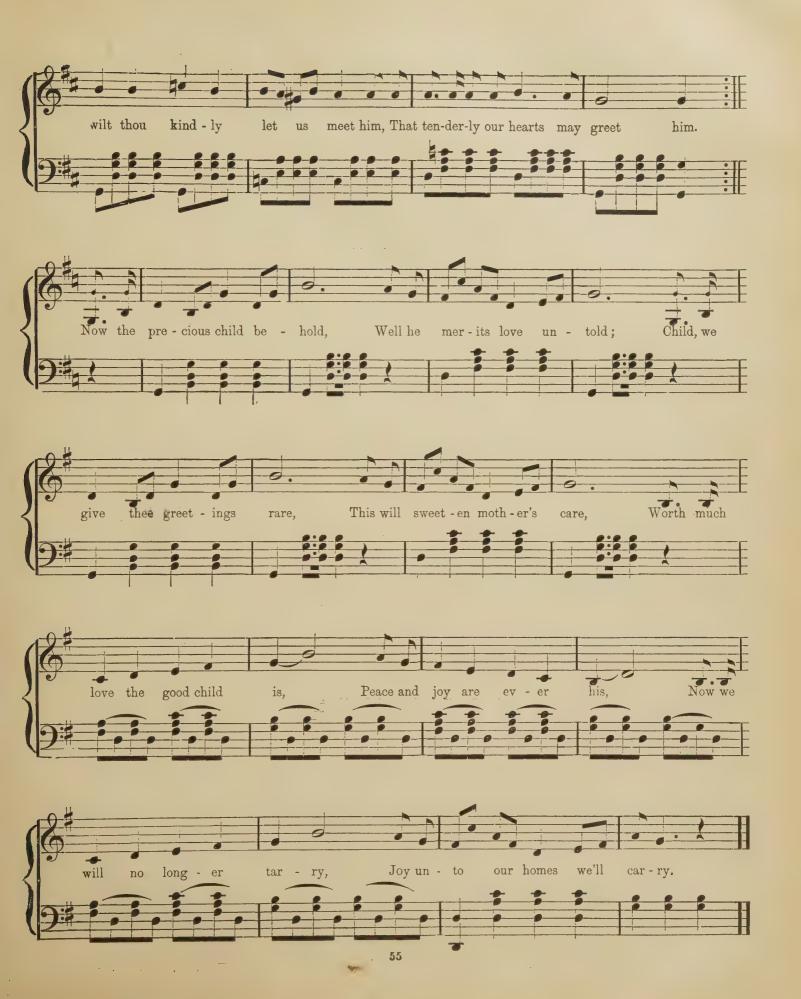




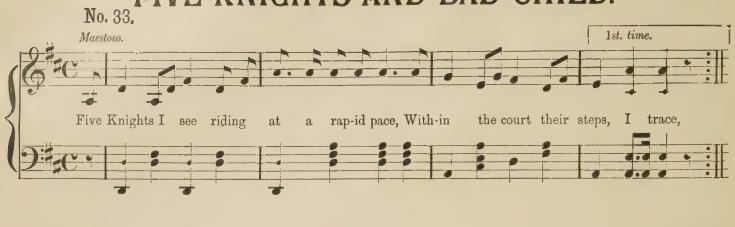






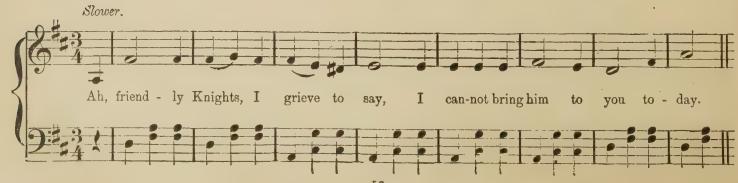


FIVE KNIGHTS AND BAD CHILD.







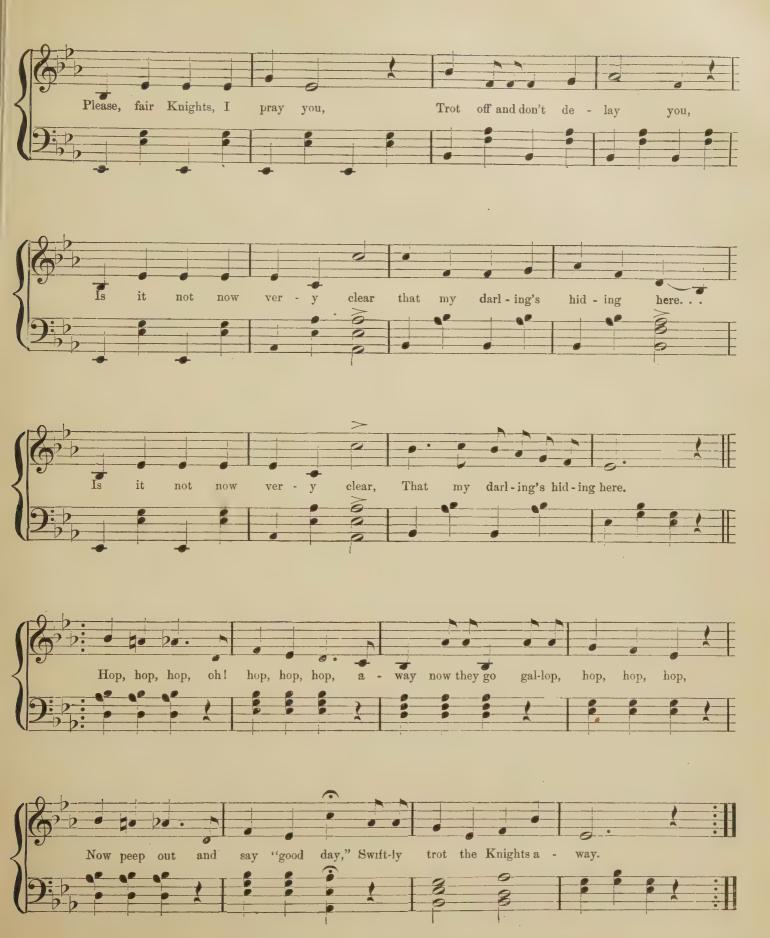




FIVE KNIGHTS AND GOOD CHILD.

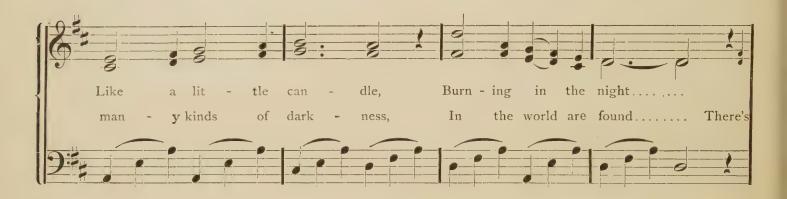




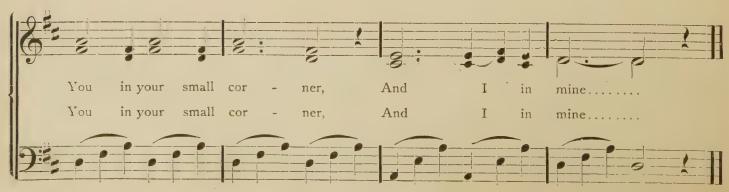




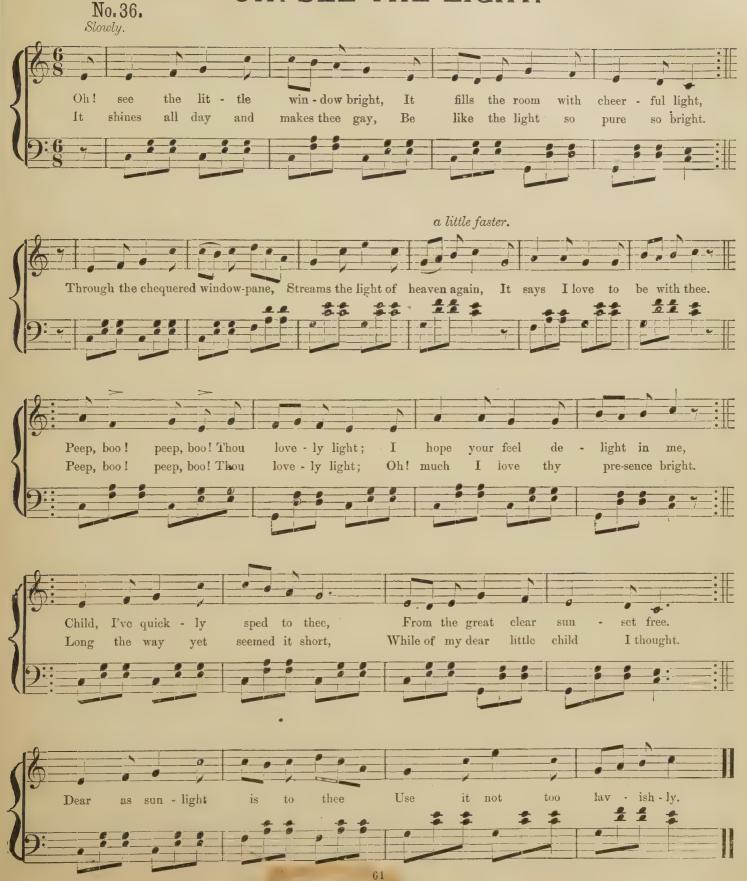


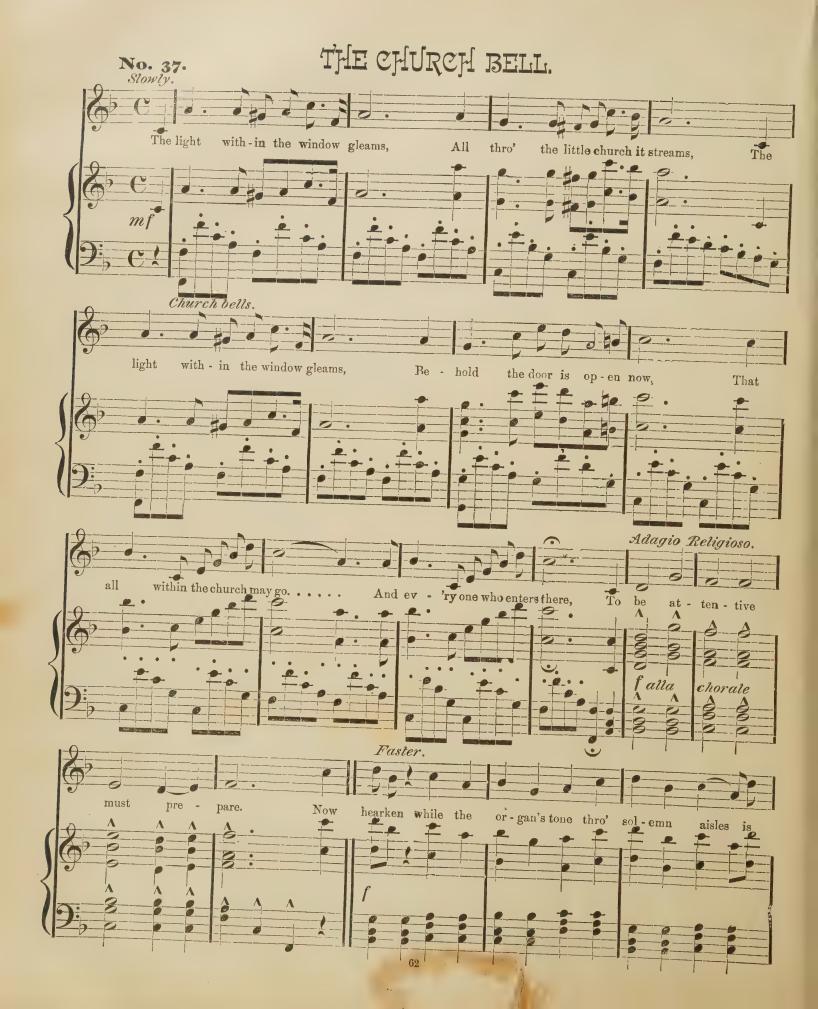


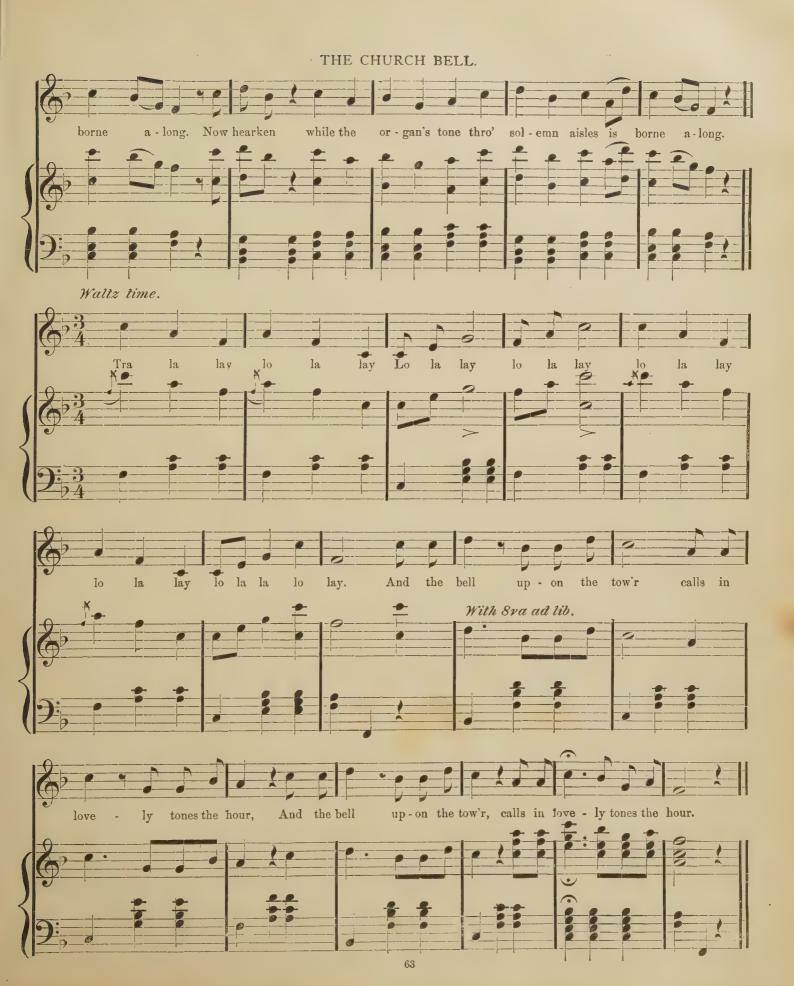


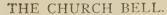


OH! SEE THE LIGHT.



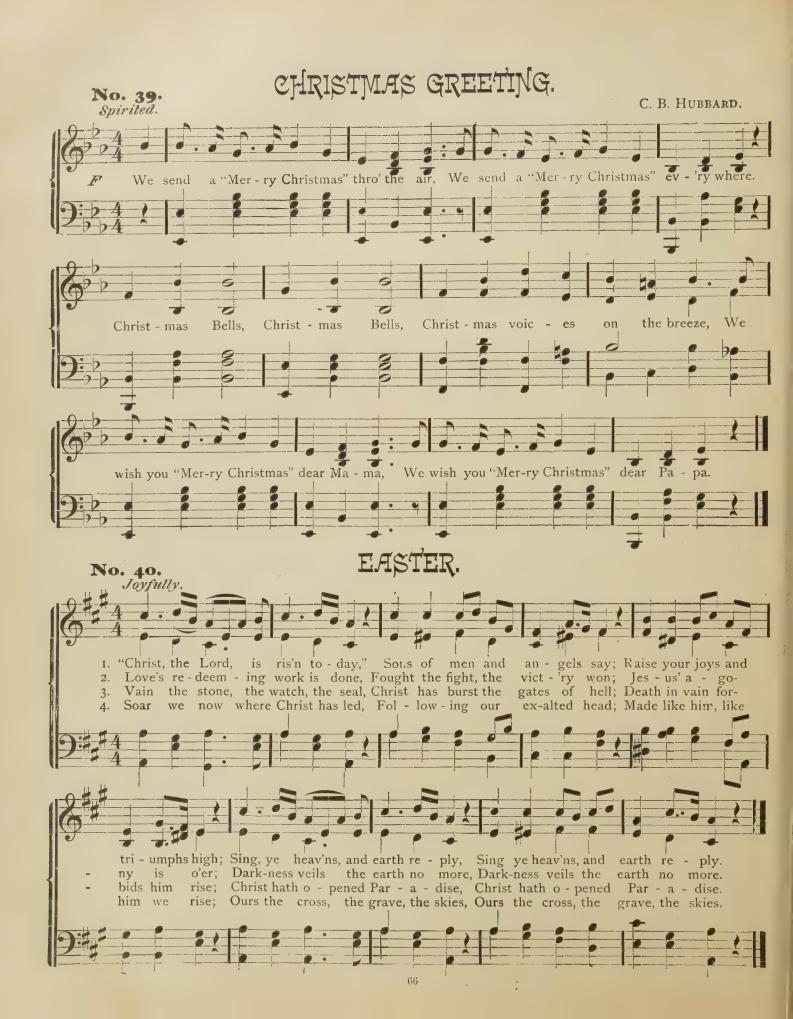


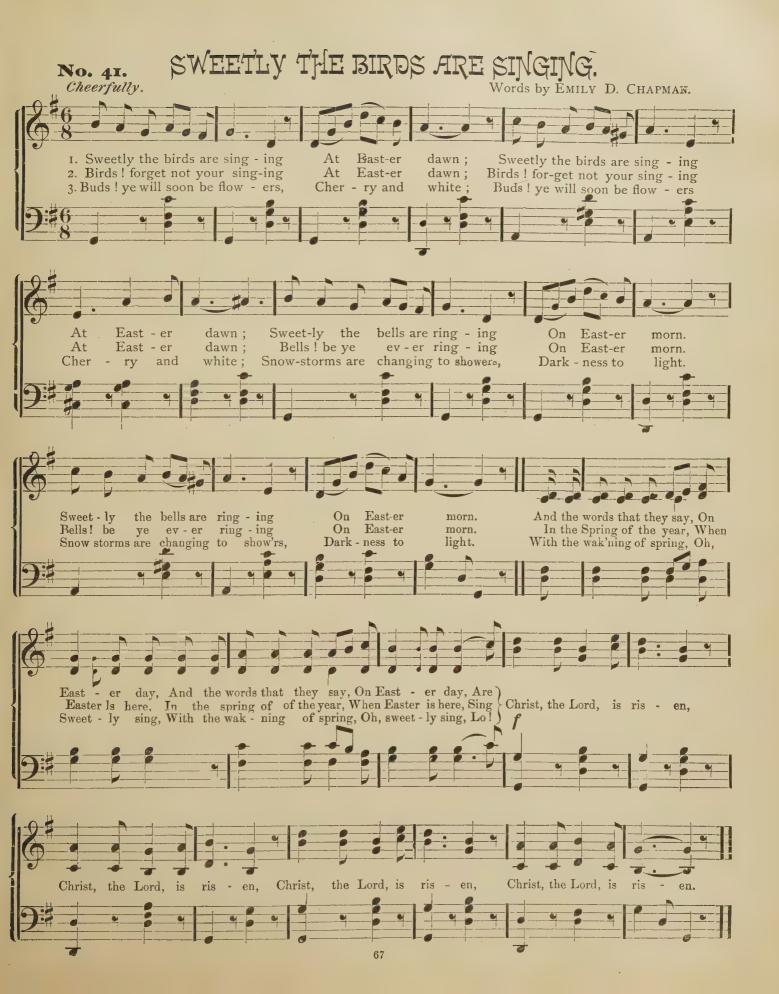




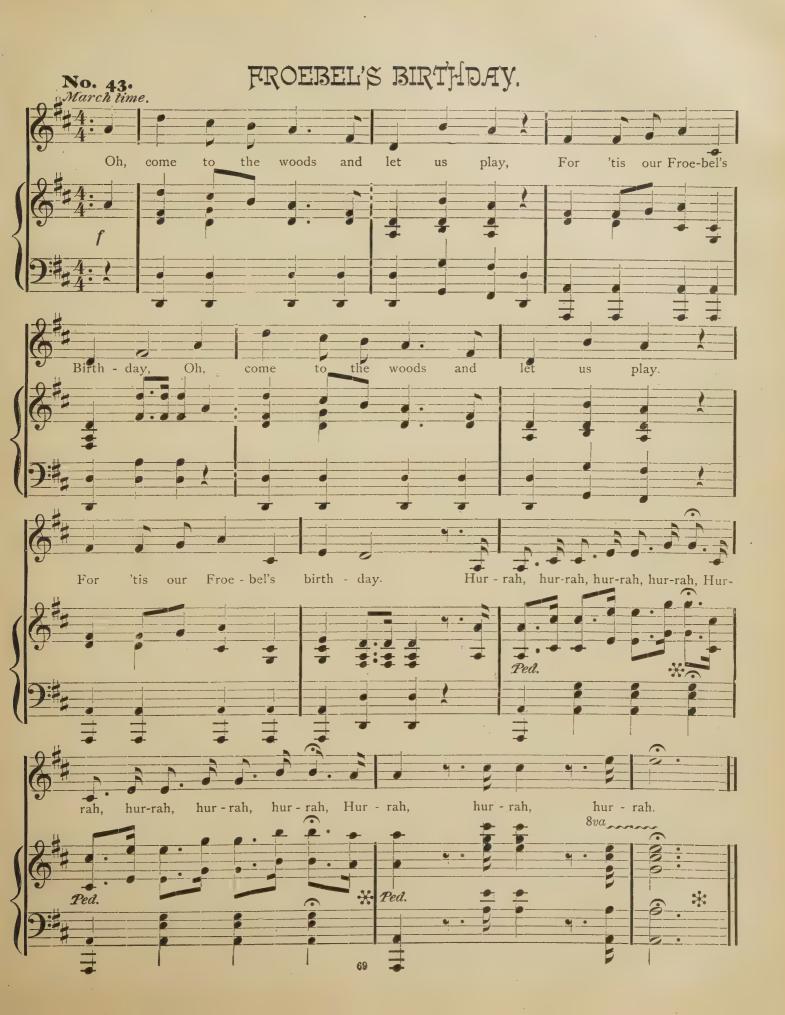


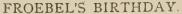


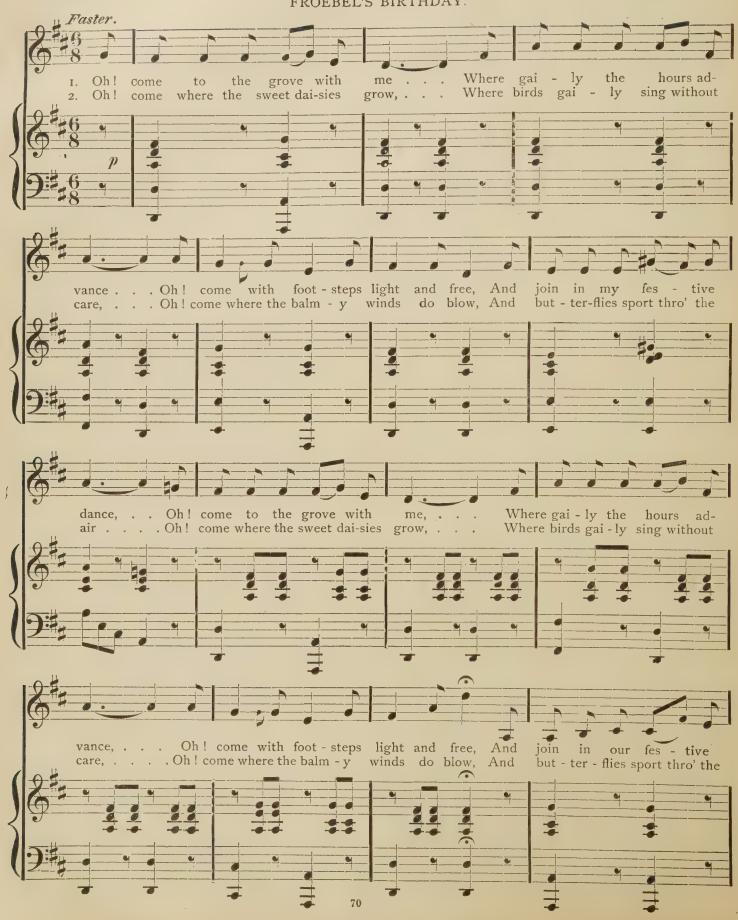


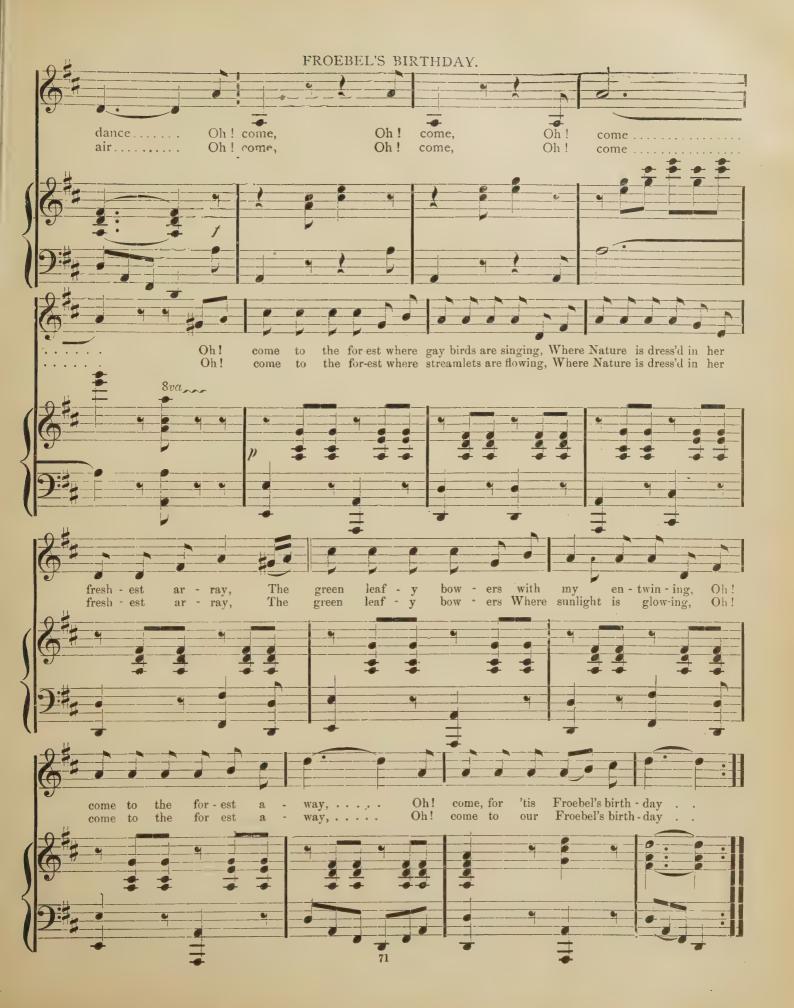






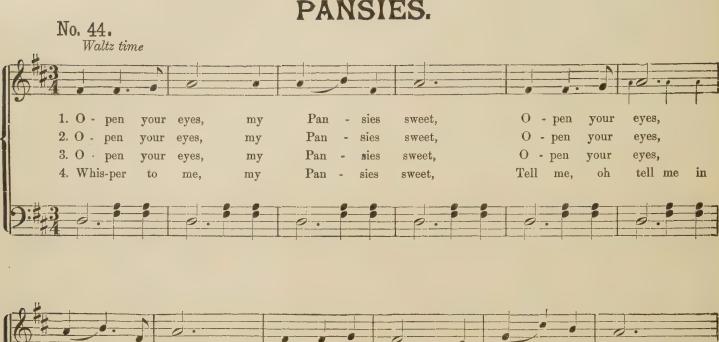


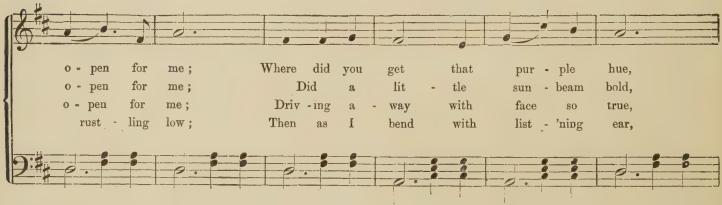


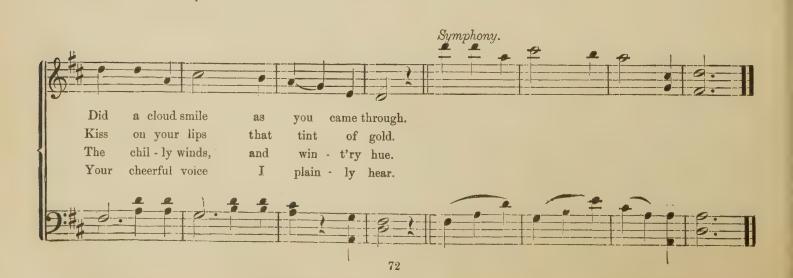


SONGS OF THE FLOWERS.

PANSIES.



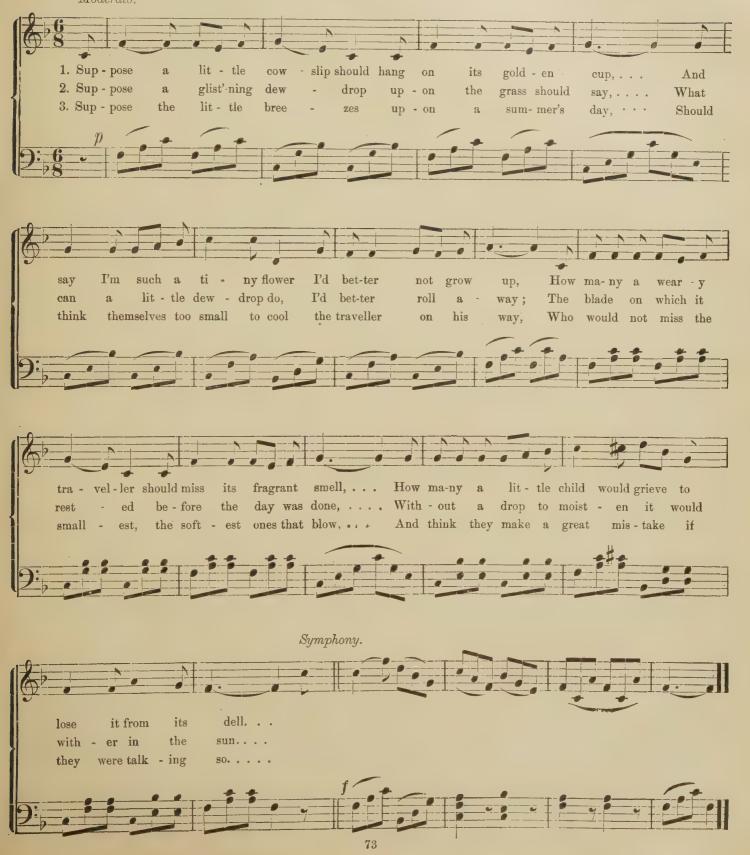




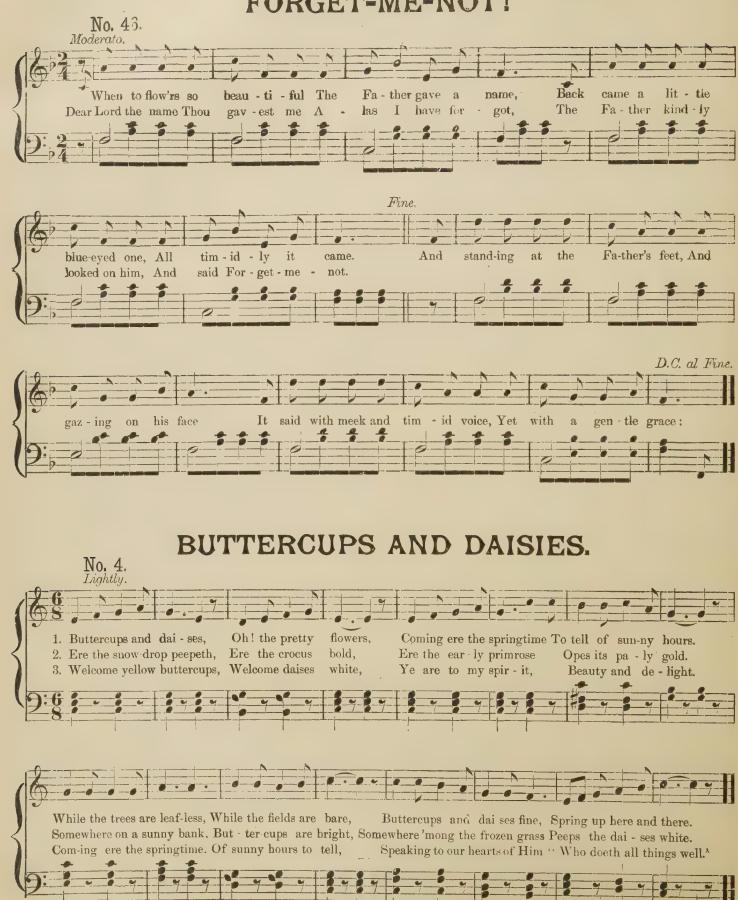
SUPPOSE A LITTLE COW-SLIP.

No. 45.

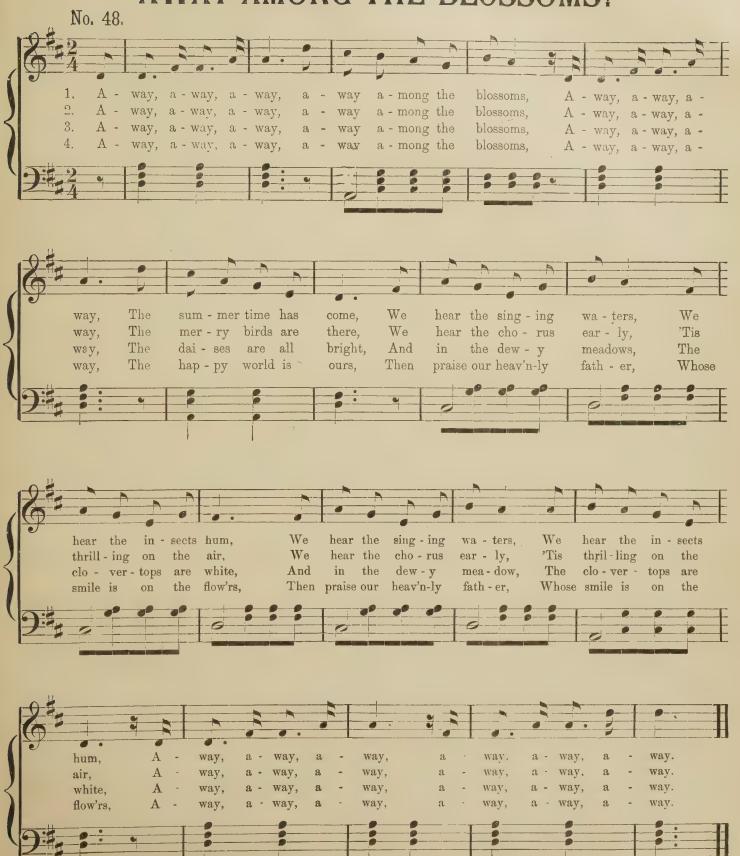
Moderato.

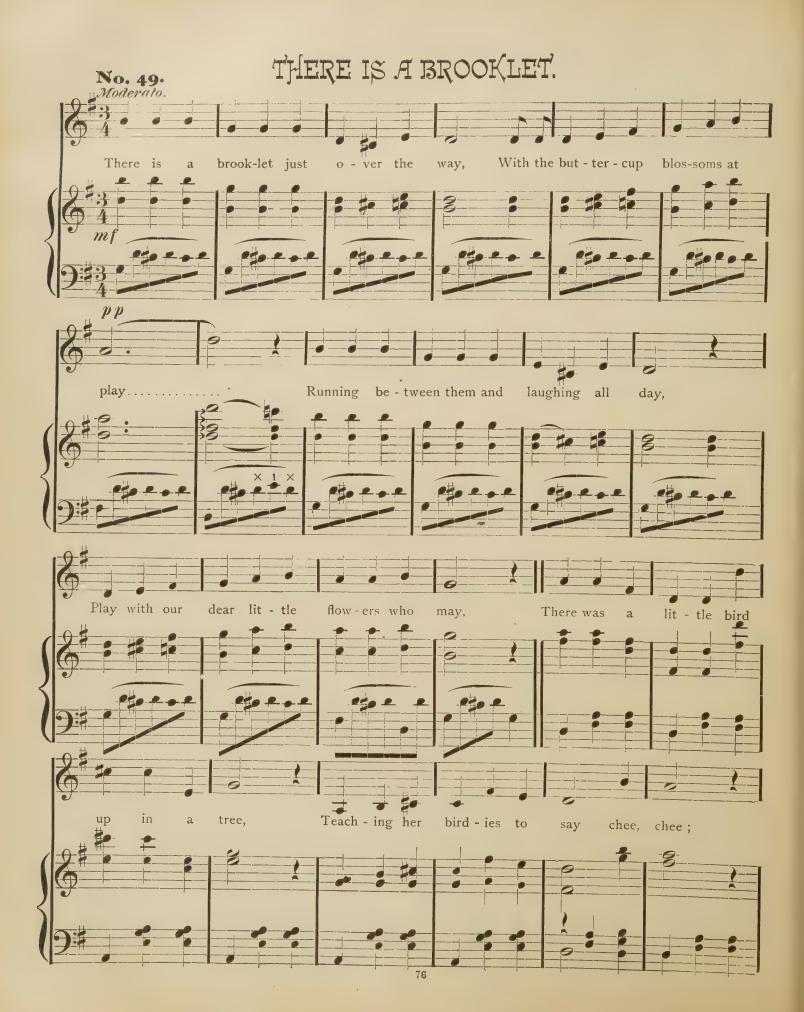


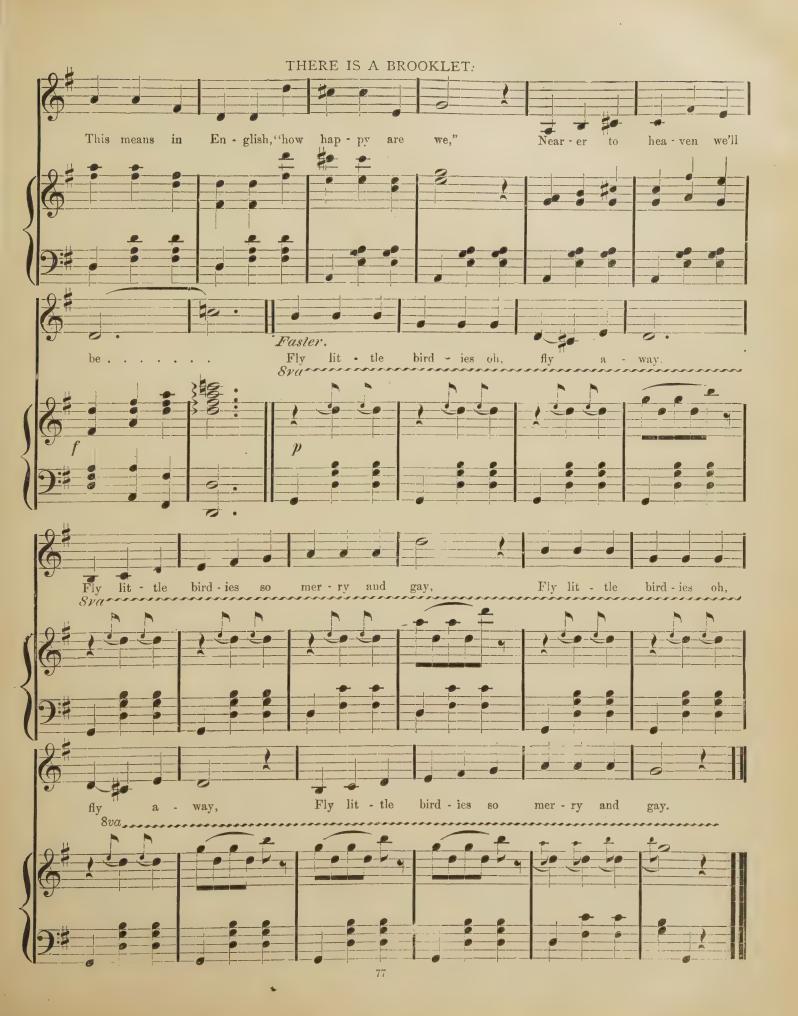
FORGET-ME-NOT!



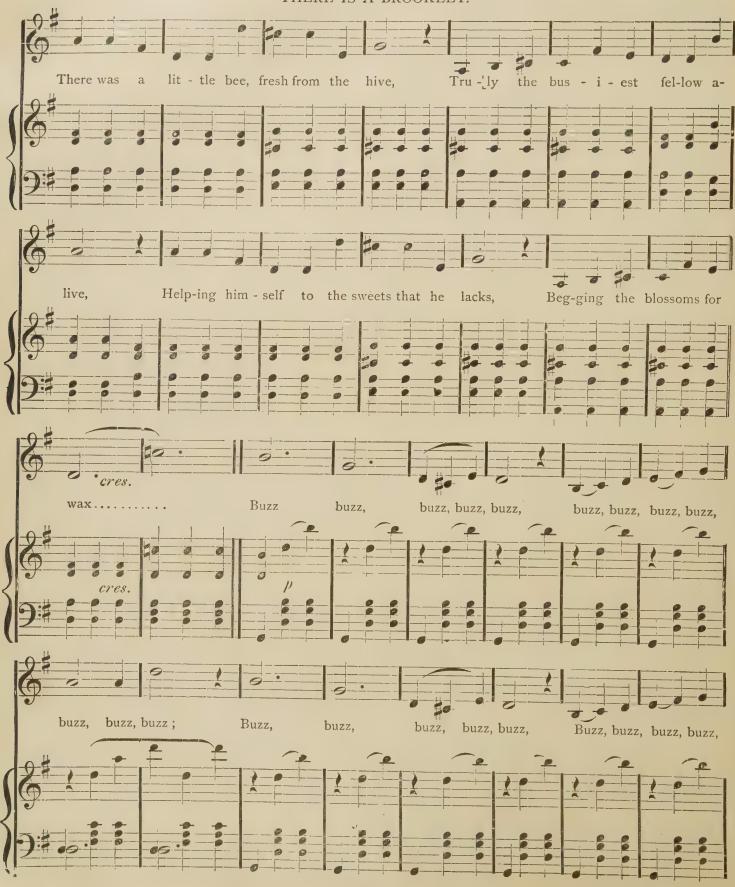
AWAY AMONG THE BLOSSOMS!







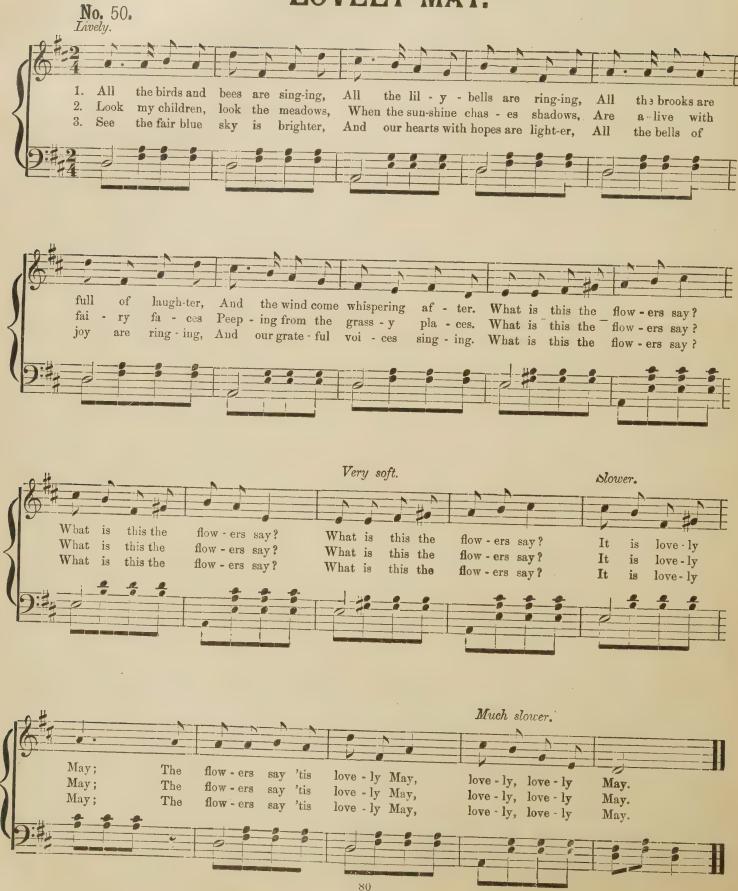
THERE IS A BROOKLET.



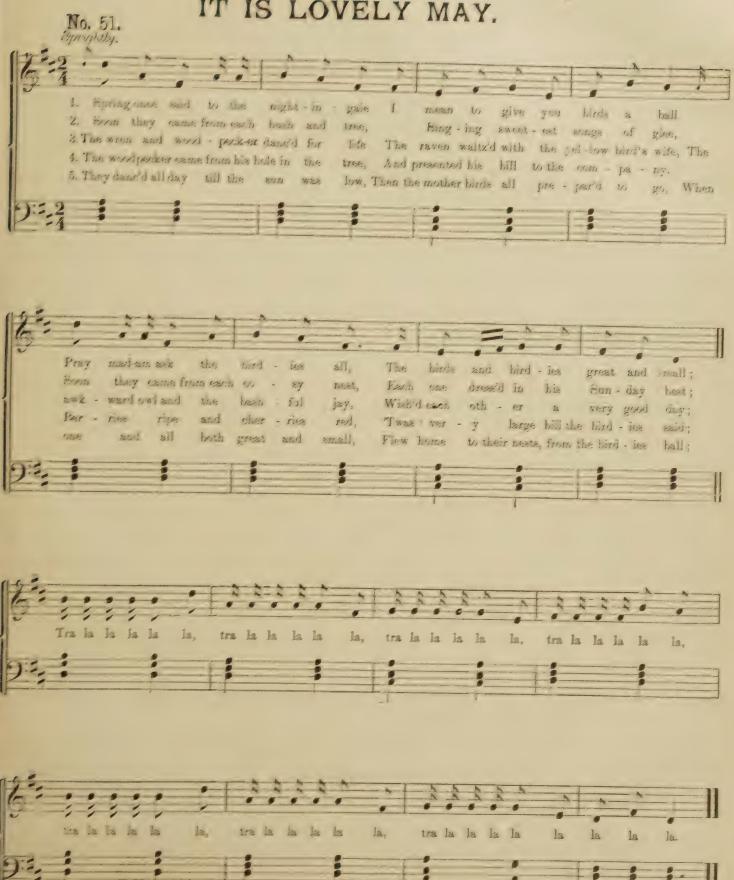
THERE IS A BROOKLET.

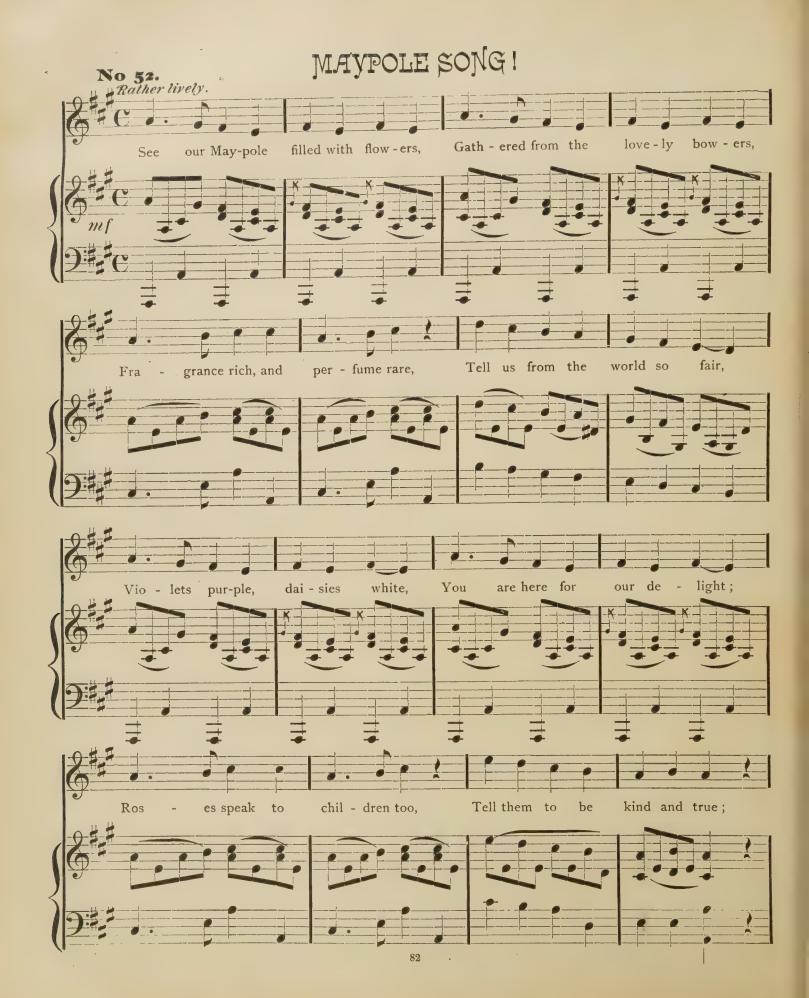


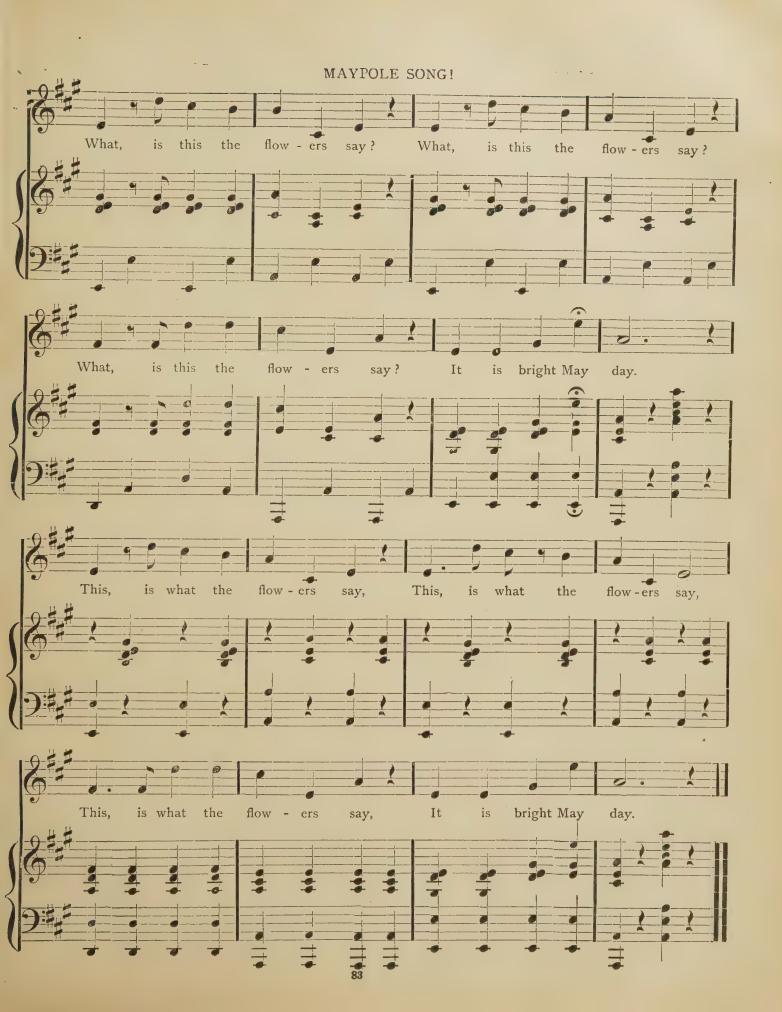
LOVELY MAY,

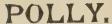


IT IS LOVELY MAY,

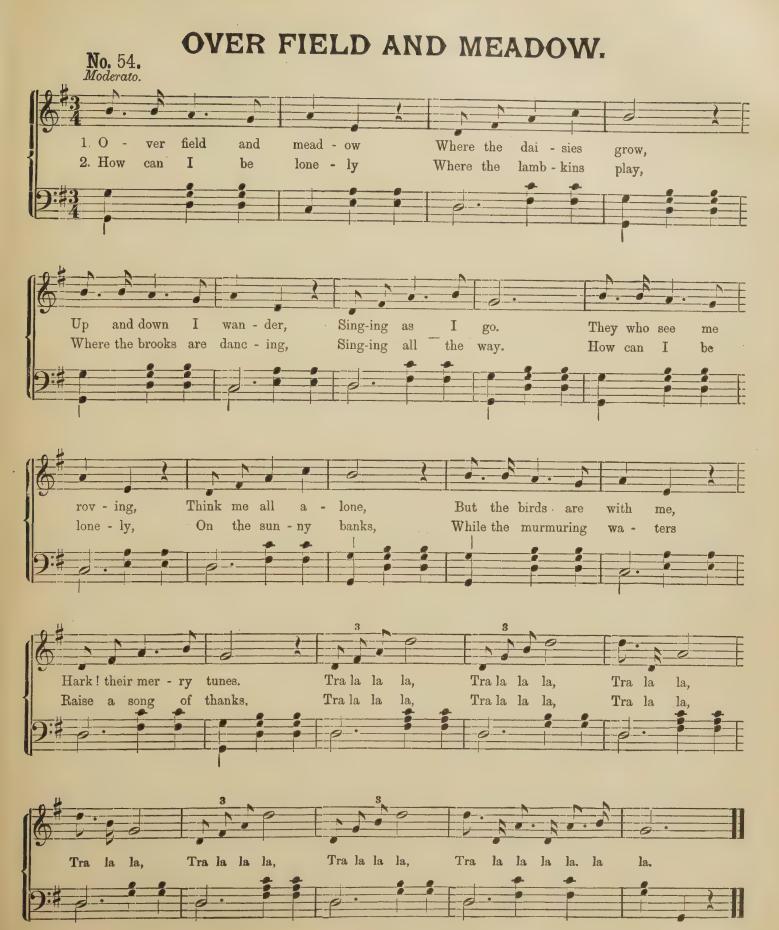














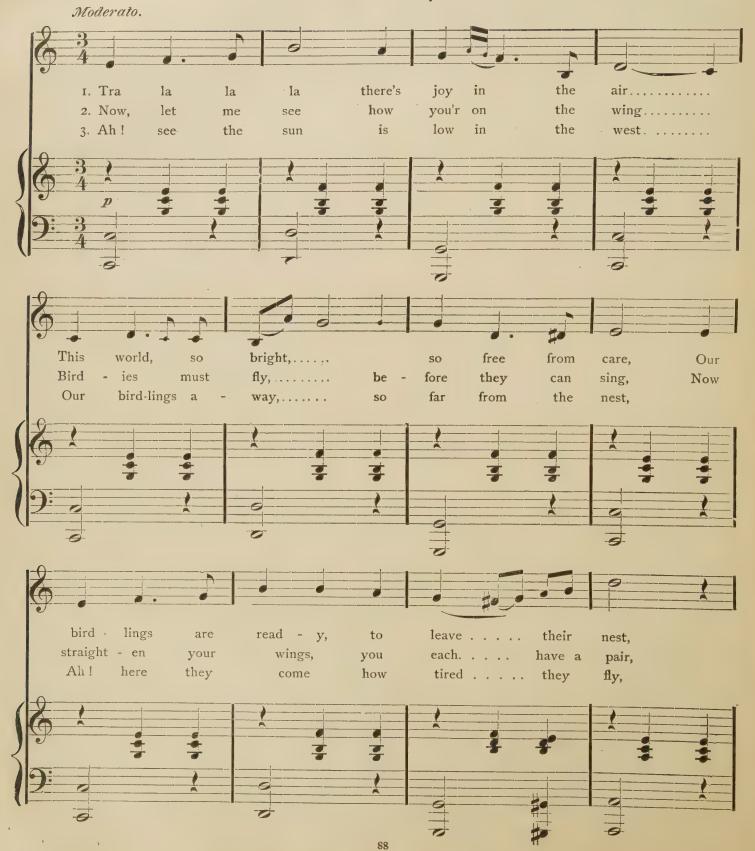
WAKE! SAYS THE SUNSHINE.



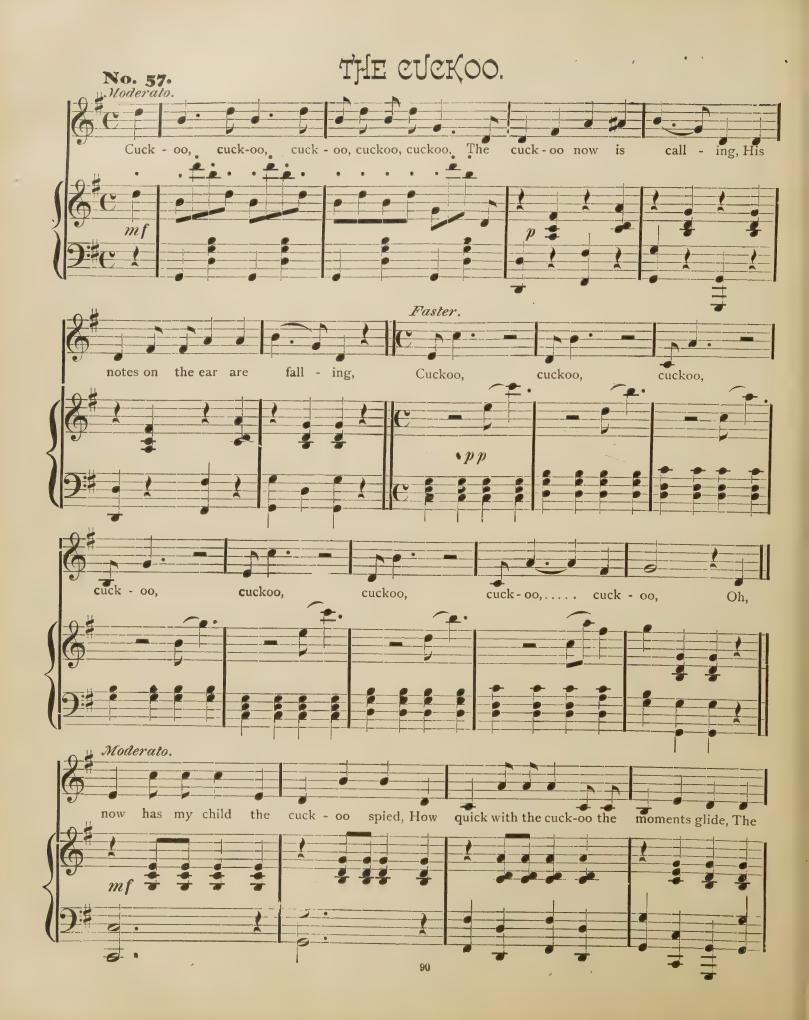
BIRDS.

Birds must fly.

MISS McC.



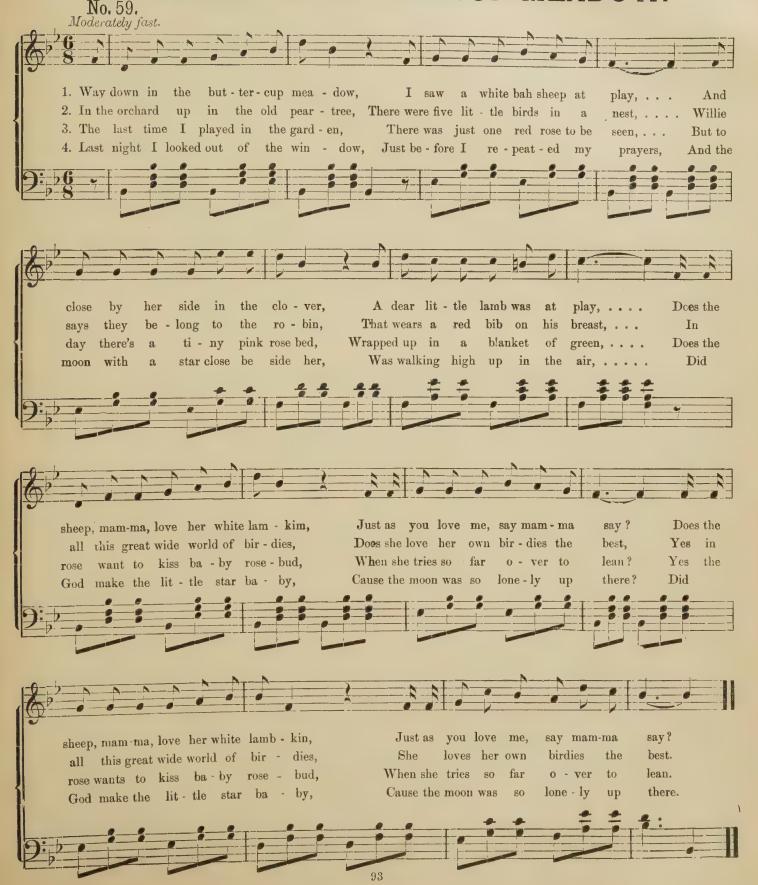






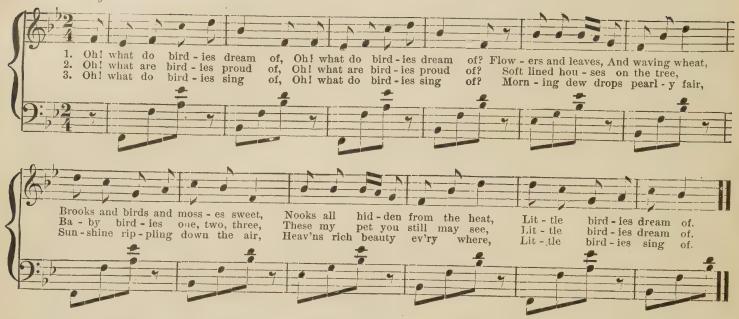


DOWN IN THE BUTTERCUP MEADOW.

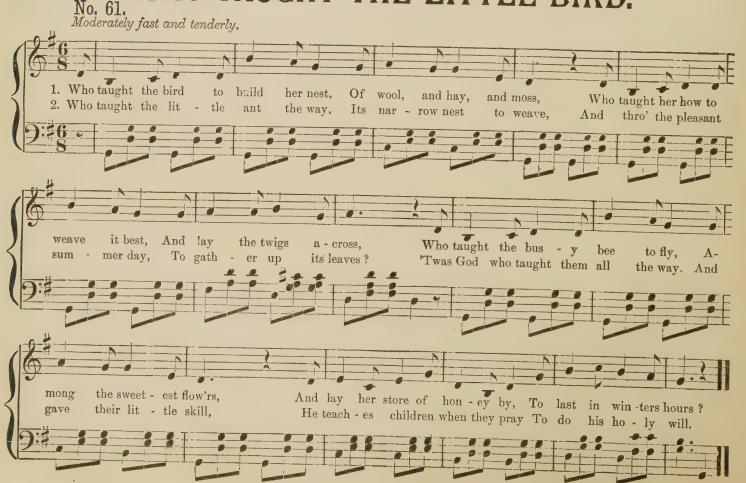


WHAT DO BIRDIES DREAM.





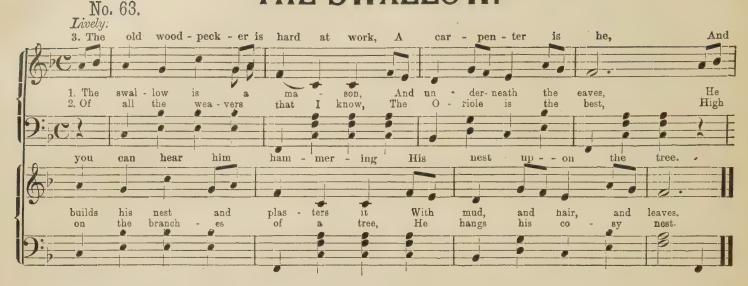
WHO TAUGHT THE LITTLE BIRD.



OH! BIRDIE DEAR.







CHRIS-CRADLE SINGS.

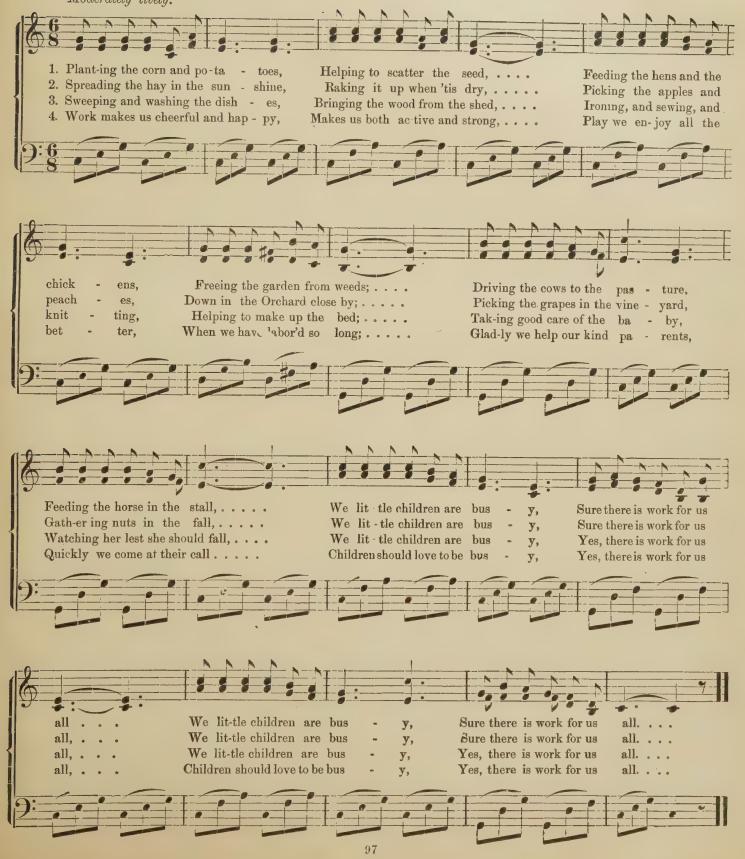


- MISCELLANEOUS.

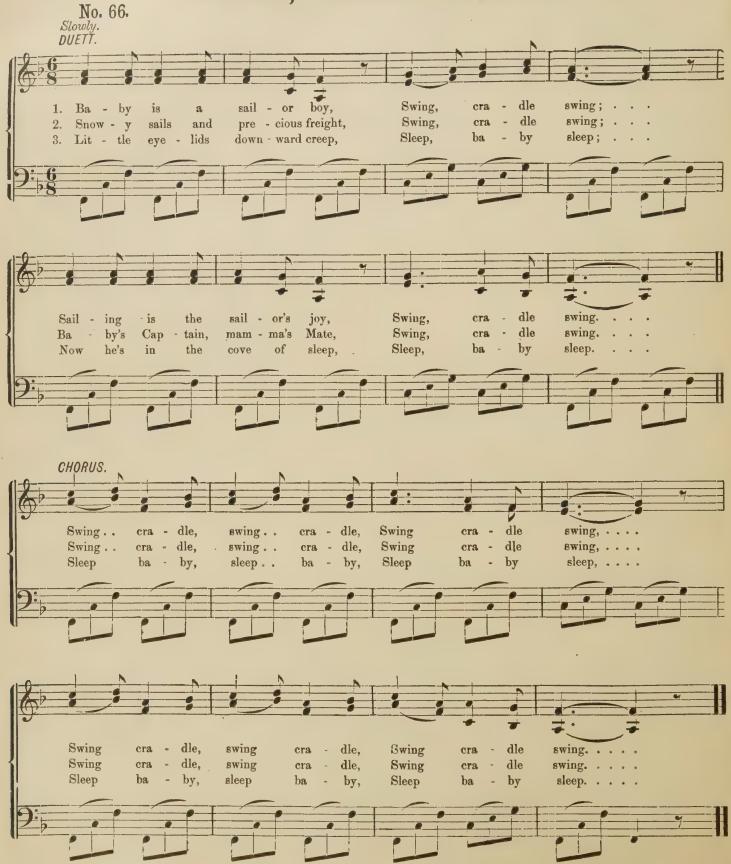
BUSY CHILDREN.

No. 65.

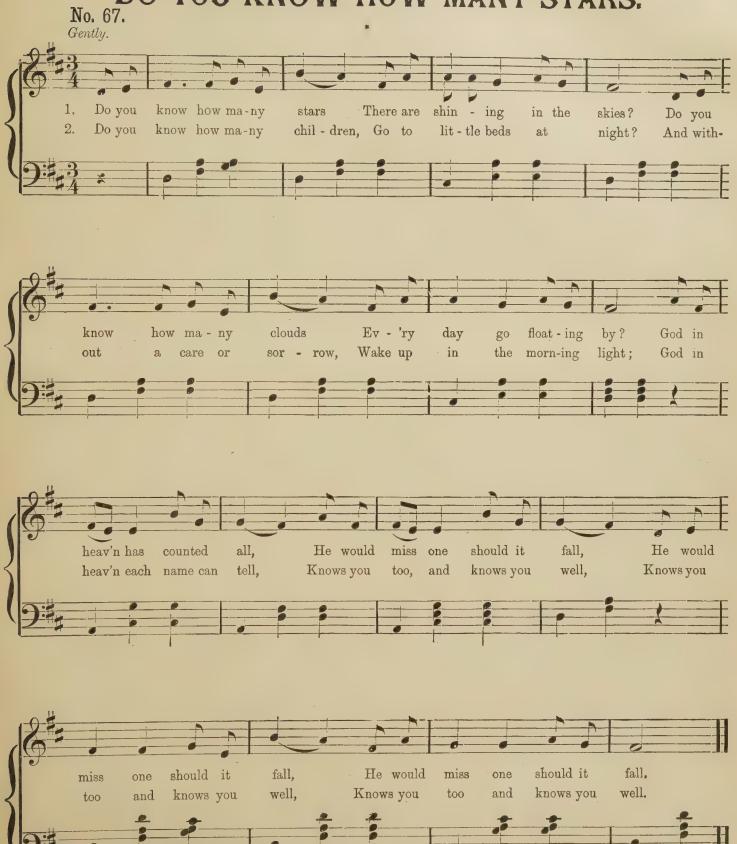
Moderately lively.



SWING, CRADLE SWING.



DO YOU KNOW HOW MANY STARS.

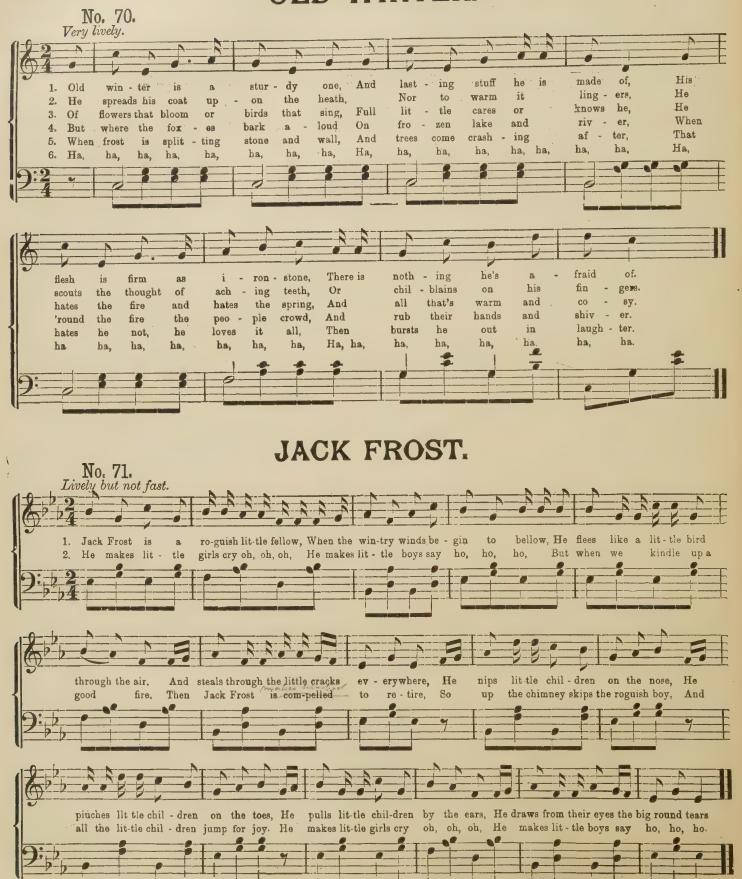




JOHNNY'S TRADE.

No. 69. Moderately lively. John - ny had to learn a trade that he might earn his bread, His mother said a miller be John - ny had to learn a trade that he might earn his bread, His mother said a blacksmith be and 3. Then John - ny said, oh, ma - ma dear, Ill be a drummer boy, And when he learn'd to heat the drum, Oh! 4. Then John - ny said, a trum- pe - ter, Is what I want to And when the trum pet he could blow, Oh! want you need not dread; But Johnny did not like the sound the millwheels made in turning round. want you need not dread; But Johnny did not like the sound that from the "anvil" did re-sound. great then was his joy; But soon he tired, as day by day, He found that he the drum must play. great then was his glee; so from morning un -til night, He blew the trumpet with delight. Tra la Tra la, la la la, la la Tra Tra la la la la la Tra la Tra la, la la la, la la la la la la Tra la la, la la la la, Tra la la Toot toot toot toot toot toot toot, Toot toot toot toot toot toot toot, Toot toot toot toot la la, Tra la la Then did lit-tle Johnny cry, A Miller, no, not I? la. la la Tra la la Then did lit-tle Johnny cry, A Blacksmith, no, not I? la, la, Tra la la Then did lit-tle Johnny cry, A Drummer, no, not I? la, la la, Toot toot toot toot Then did lit- tle Johnny cry, A trum - pe-ter am I? toot toot toot, toot,

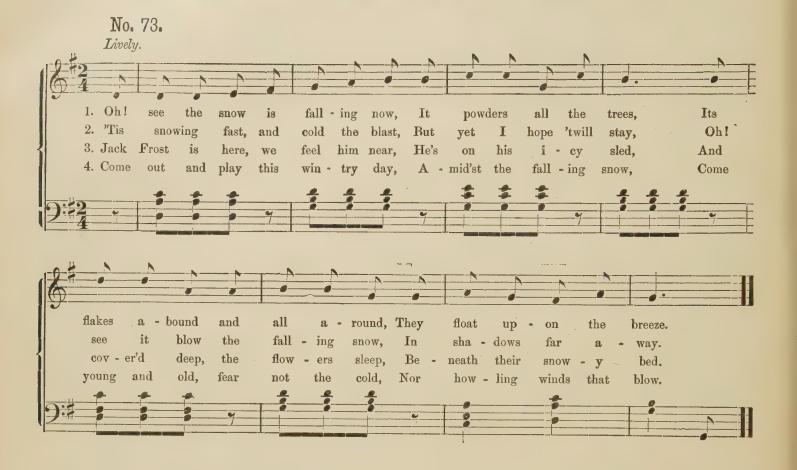
OLD WINTER.



ROSE BUSH OR, WINTER ROSE.

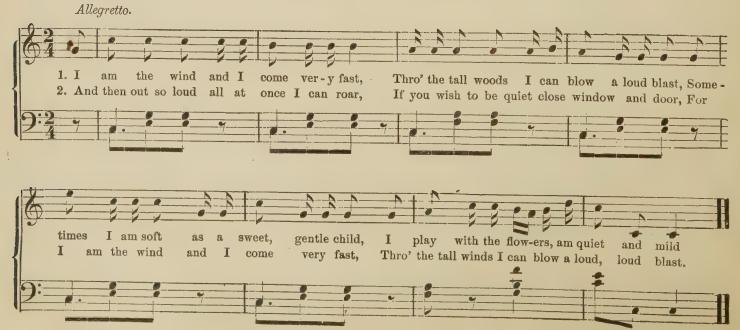


SEE THE SNOW IS FALLING FAST.



I AM THE WIND.

No. 74.



CHRISTMAS SONGS.

WE WELCOME YOU, DEAR FRIENDS.



HARK! THE BELLS ARE RINGING.



DEAR SANTA, NOW APPEAR.



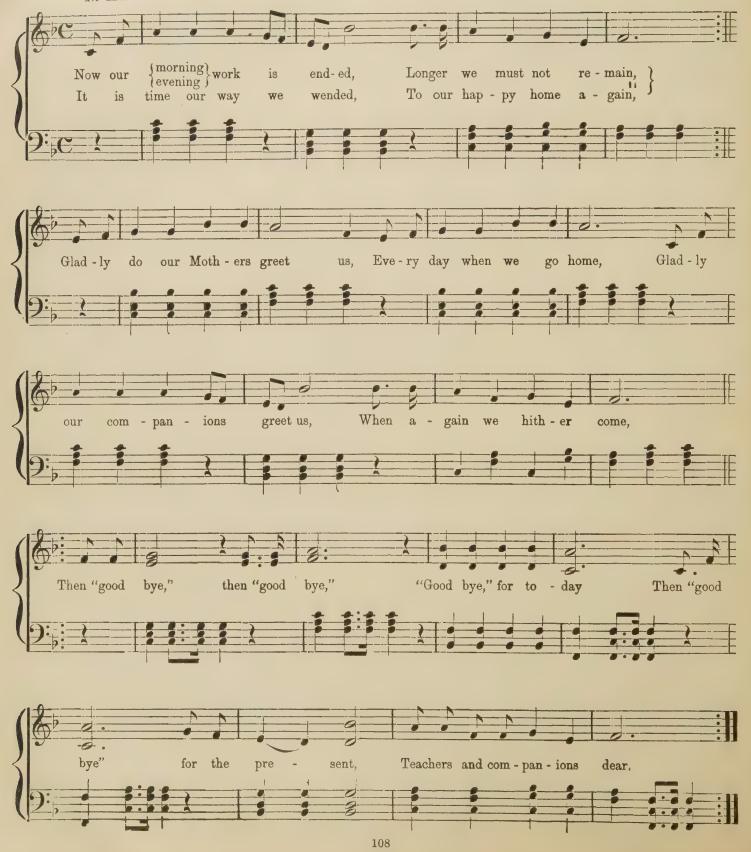


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NOW OUR MORNING WORK IS ENDED.

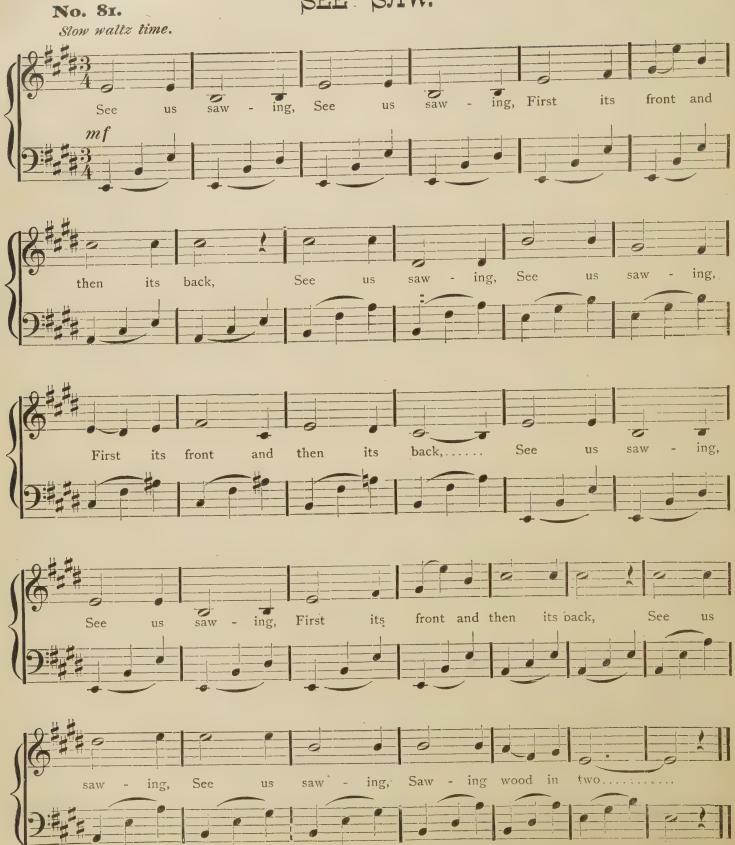
No. 78.

In March time.





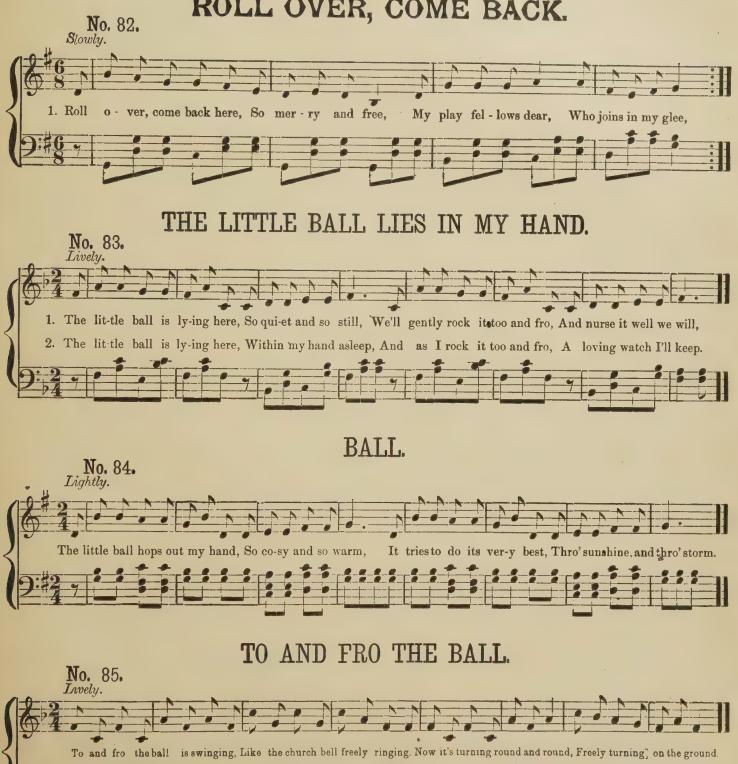
SEE - SAW.



110

SONGS FOR BALL.

ROLL OVER, COME BACK.

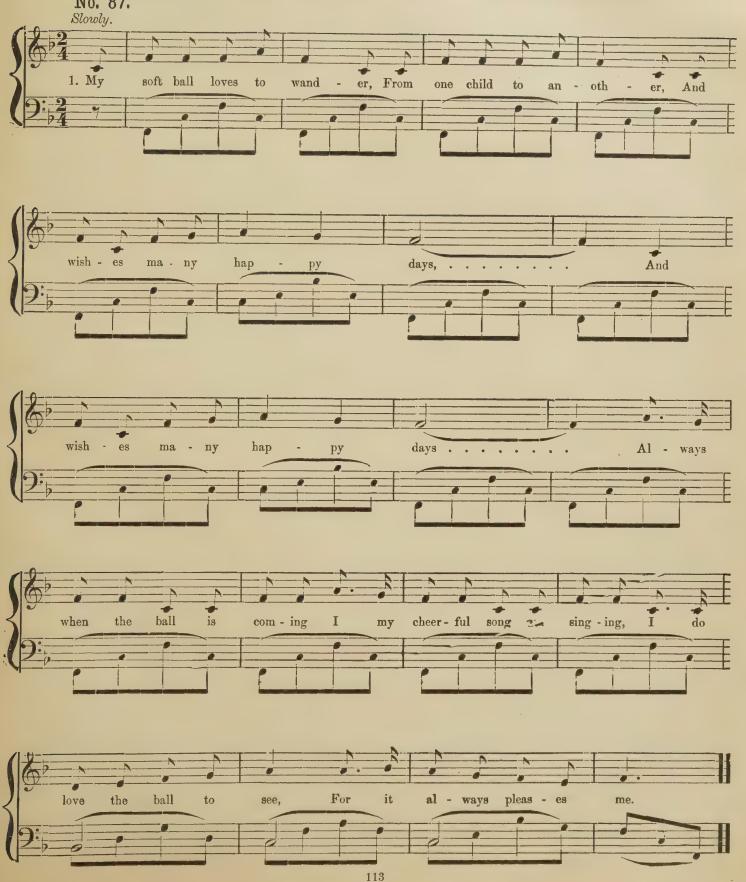


NOW TAKE THIS LITTLE BALL.

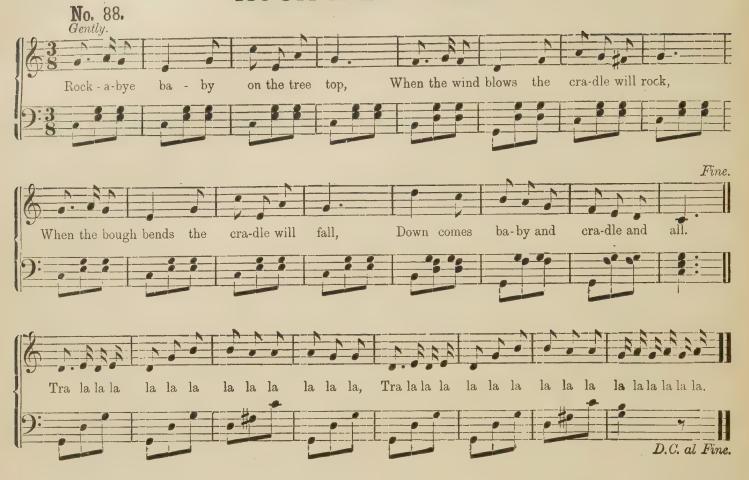


112

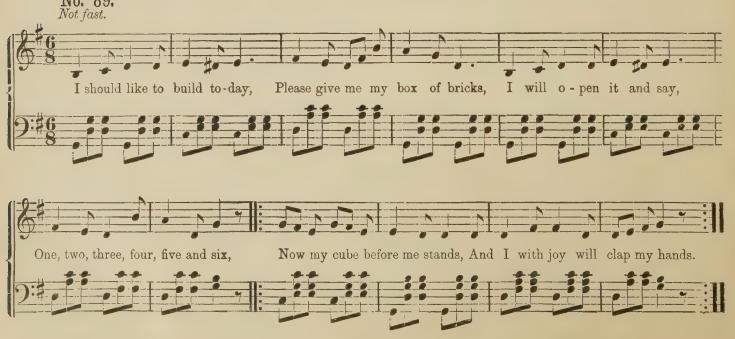
MY SOFT BALL LOVES TO WANDER.



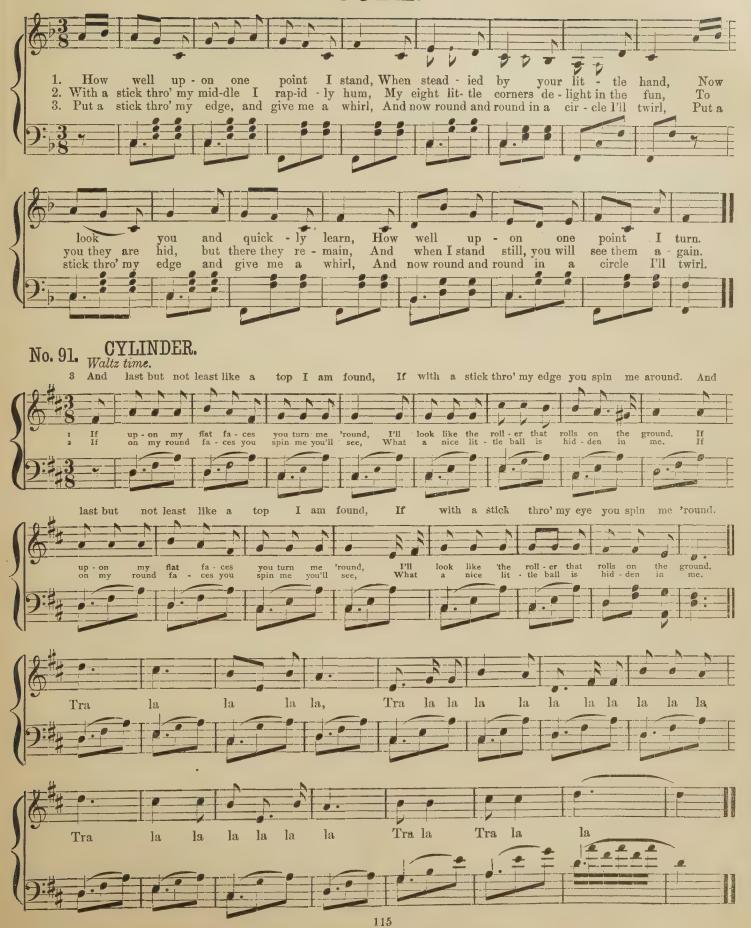
ROCK-A-BYE BABY.

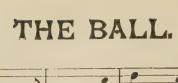


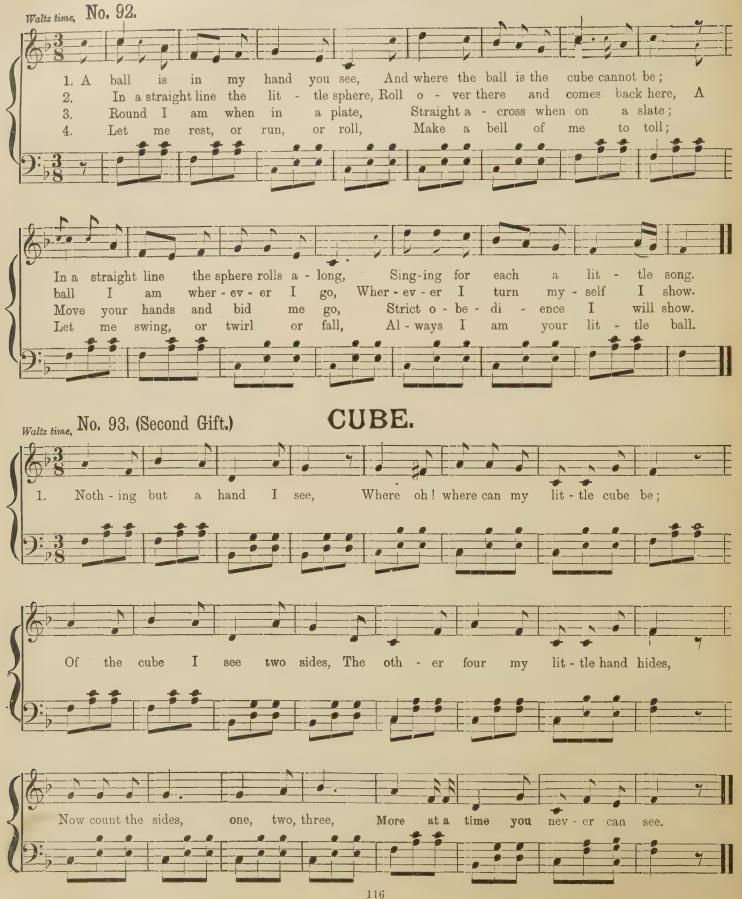
I SHOULD LIKE TO BUILD TO-DAY.

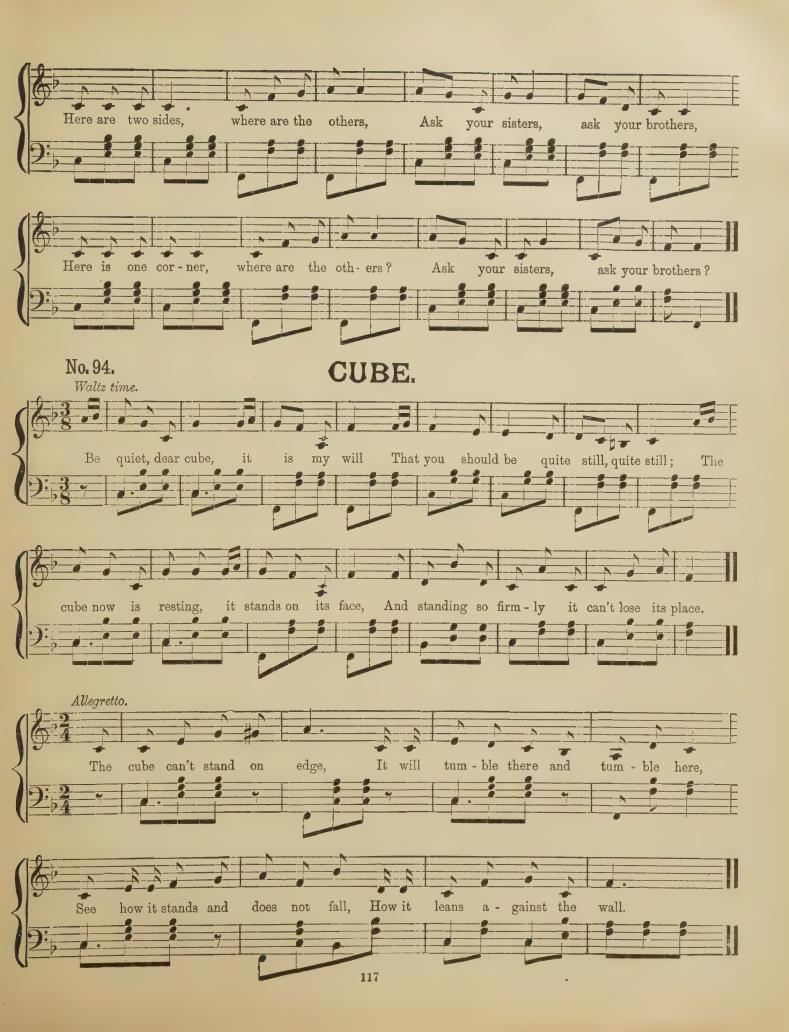


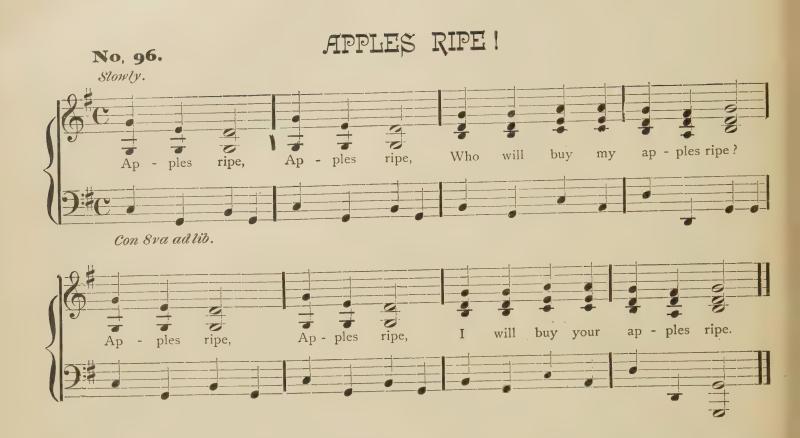
CUBE.

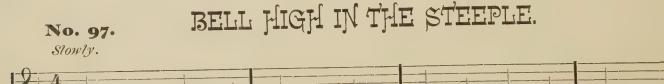












ple,

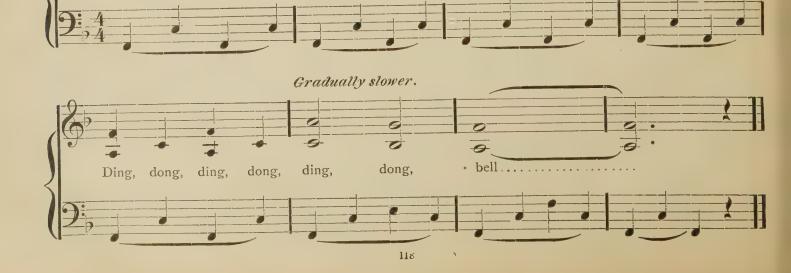
stee

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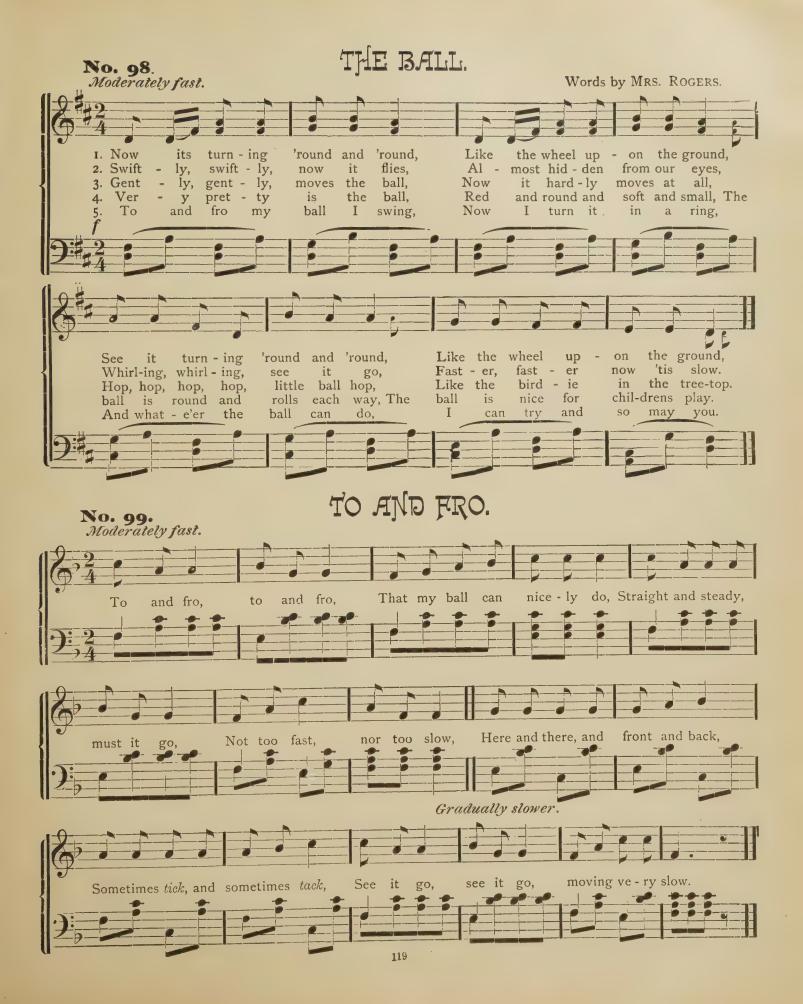


ple,

peo

to church the

Calls

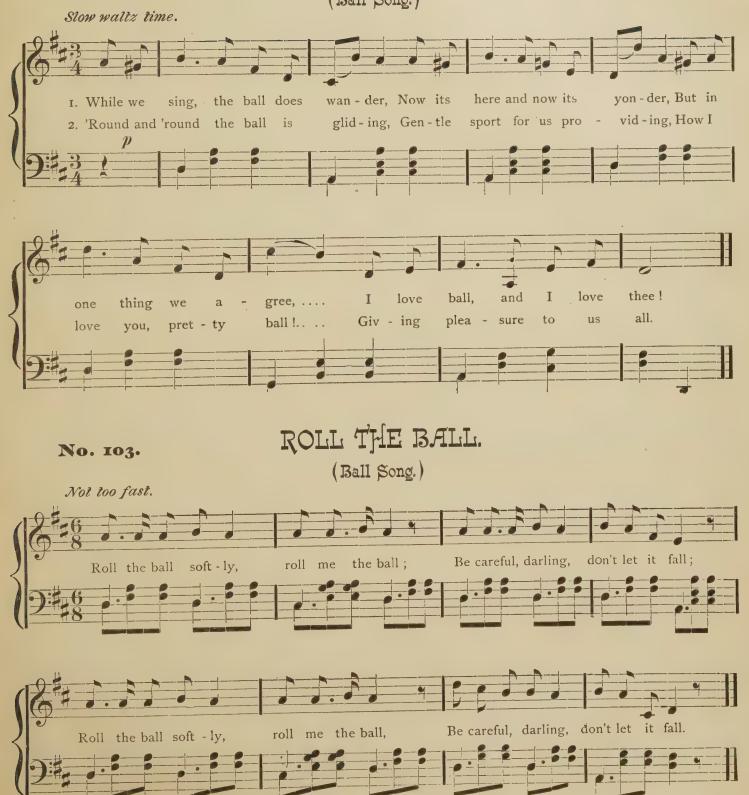




No. 102.

WHILE WE SING.

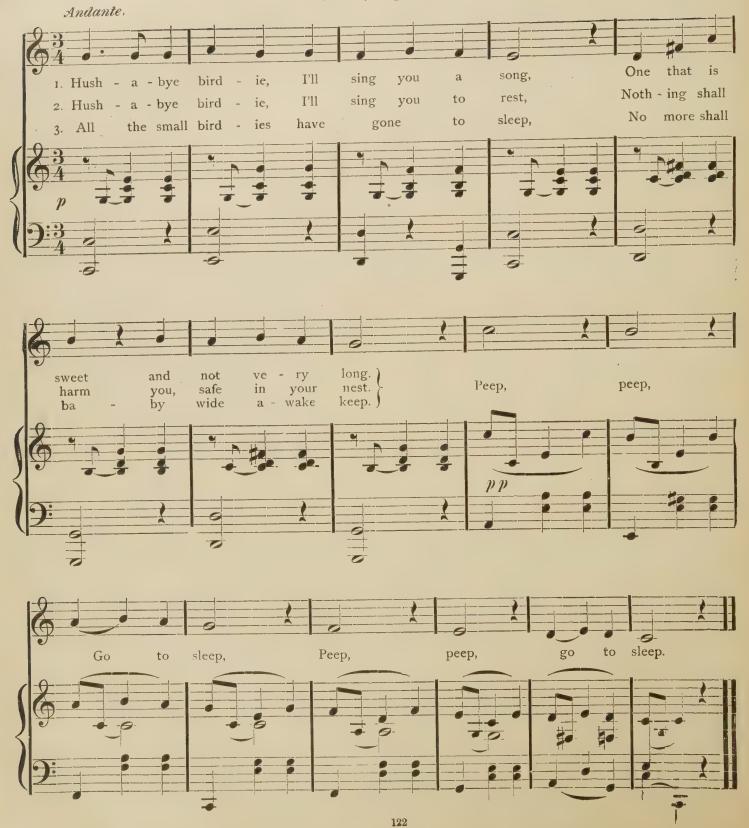
(Ball Song.)



121

No. 104.

HUSH - A - BYE - BIRDIE. (Ball Song.)



PART SECOND AND PART THIRD.

SONGS OF THE CIRCLE,

SELECTED AND COMPILED BY

CLARA BEESON HUBBARD.

SAINT LOUIS:

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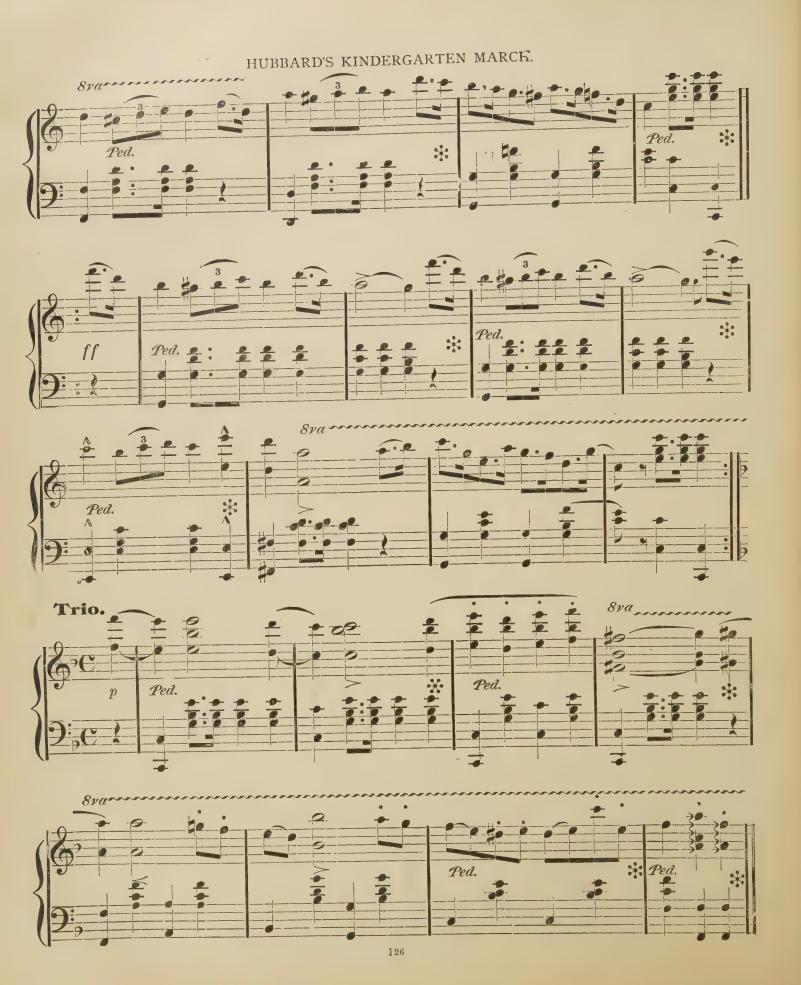
--BY--

CLARA BEESON HUBBARD,

ST. LOUIS, MO.

HUBBARD'S KINDERGARTEN MARCH. No. 82.

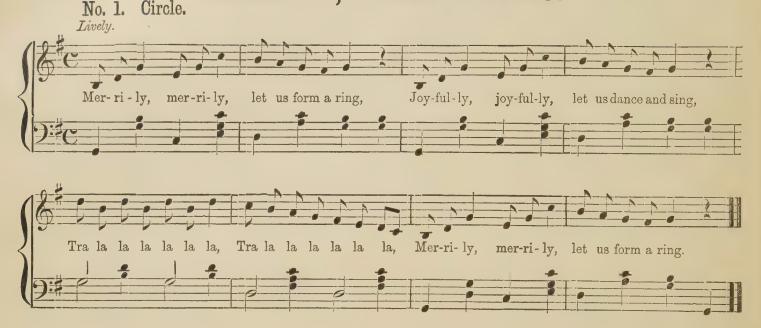




HUBBARD'S KINDERGARTEN MARCH.



MERRILY, FORM A RING.

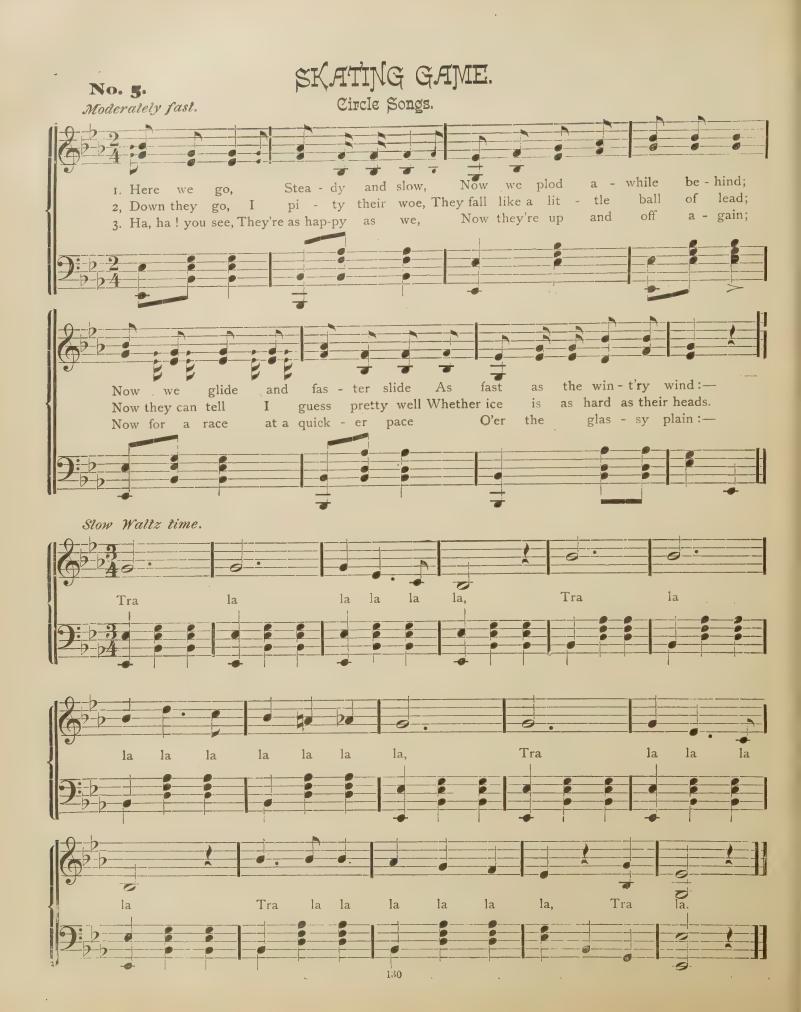


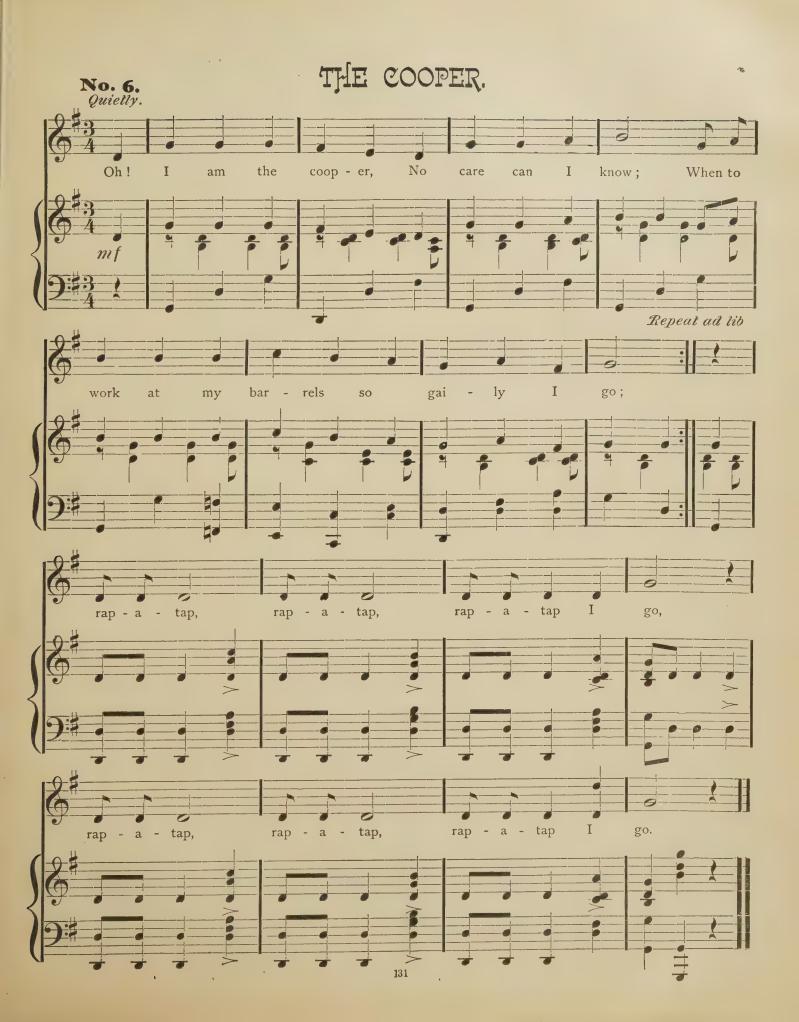
NOW THE TIME HAS COME FOR PLAY.



WE'LL JOIN OUR HANDS. No. 3. (Circle Song.) Allegretto. We'll join hands and a - round, While sing-ing with our stand joy - ous sound, Vigoroso. Har - ry's we'll name And he say, will show what play. BUCKET SONG. No. 4. March time. 'From BOSTON COLL.) buck - et comes, I. Up, my lit - tle From the deep, dark 'Tis well, So us spark - ling brings wa ter, pure and cool and To full run - ning Now what it brings, "who'll and er, tell?" ov the fac And lit - tle danc - ing wash mer - ry es feet.

129



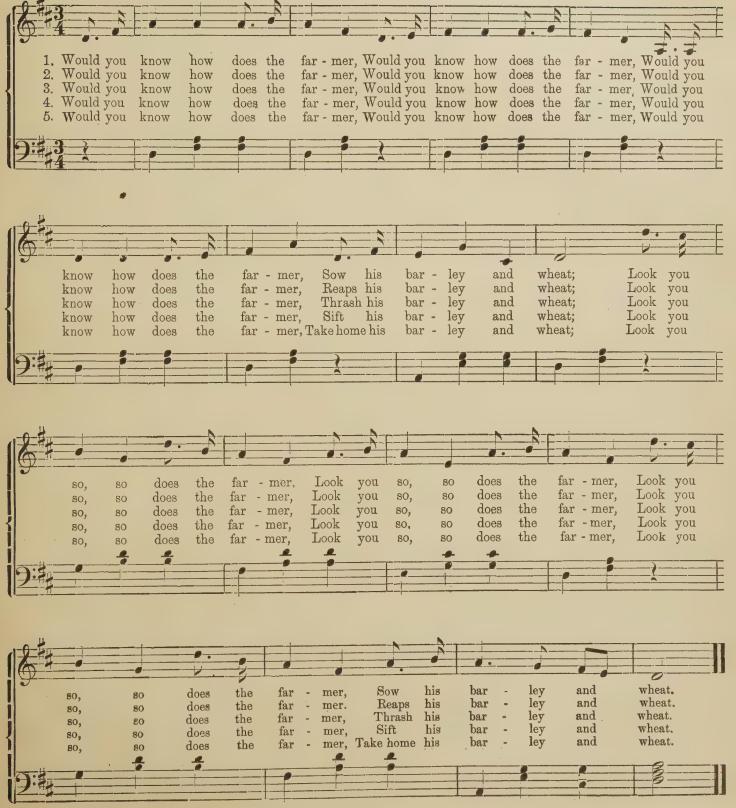


LET YOUR FEET TRAMP, TRAMP! No. 7. (Circle Songs.) Quick march time. feet tramp, tramp! Let your hands clap, clap! And each Tra la la la la, Tra la la la la la la la la, Tra la la la la Tra la la la Tra la la la la la la, And each one make a bow. 8va~~ Con 8va 132

THE FARMER.

No. 8. Circle.

Moderately fast, and in strict time.

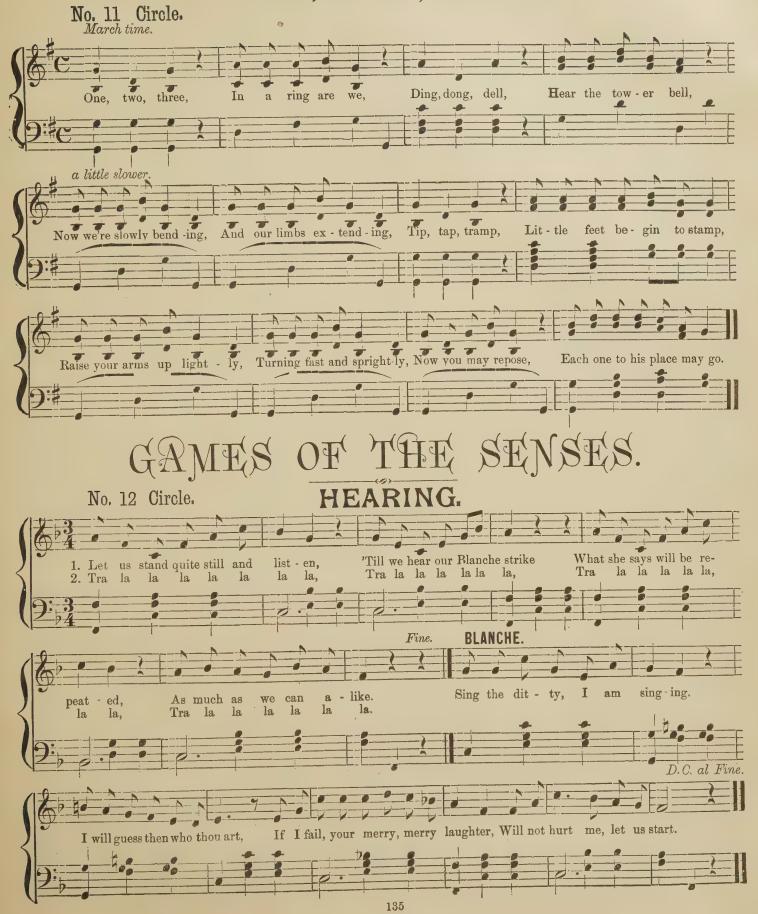


COME TAKE A LITTLE PARTNER.

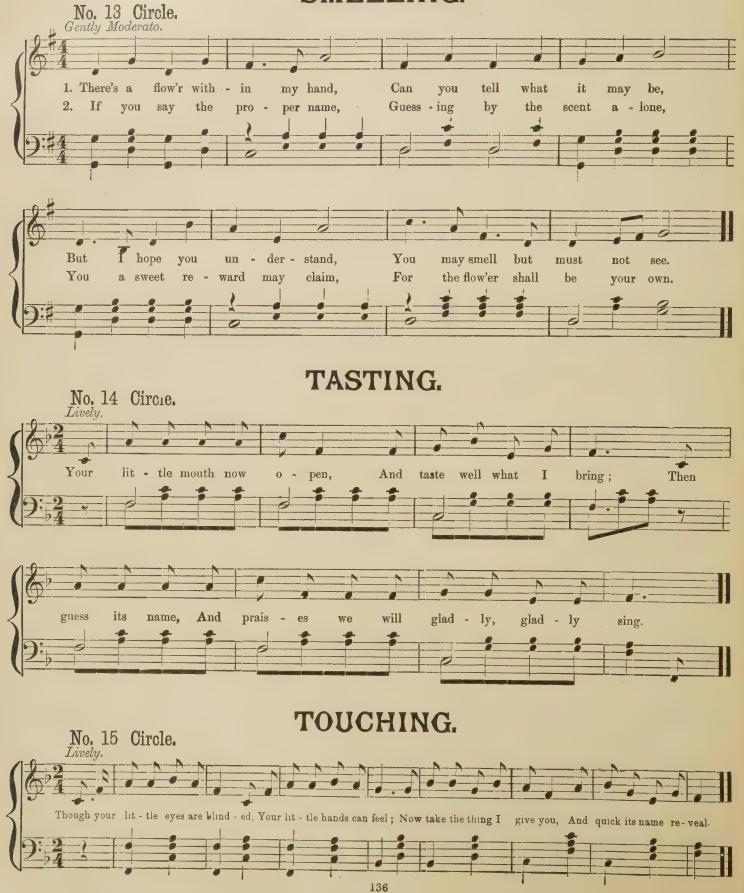
No. 9. Circle.



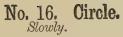
DING, DONG, DELL.

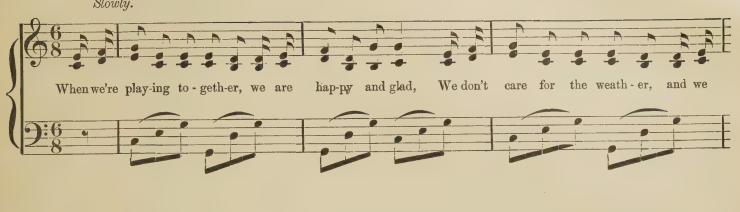


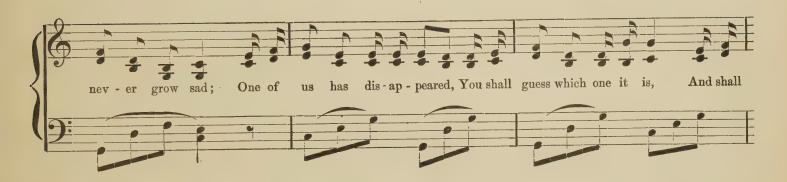


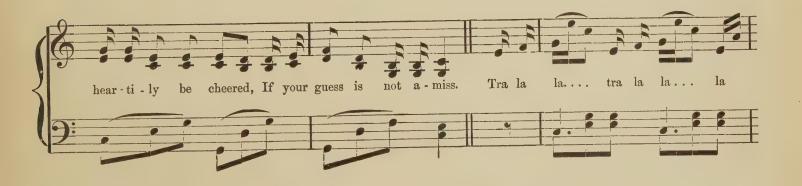


SEEING.





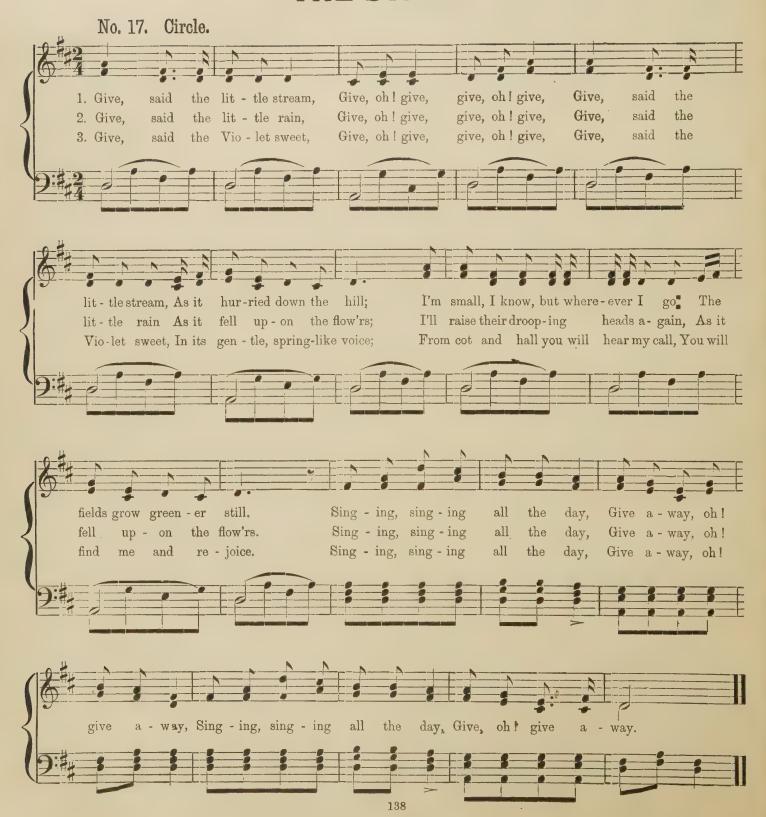




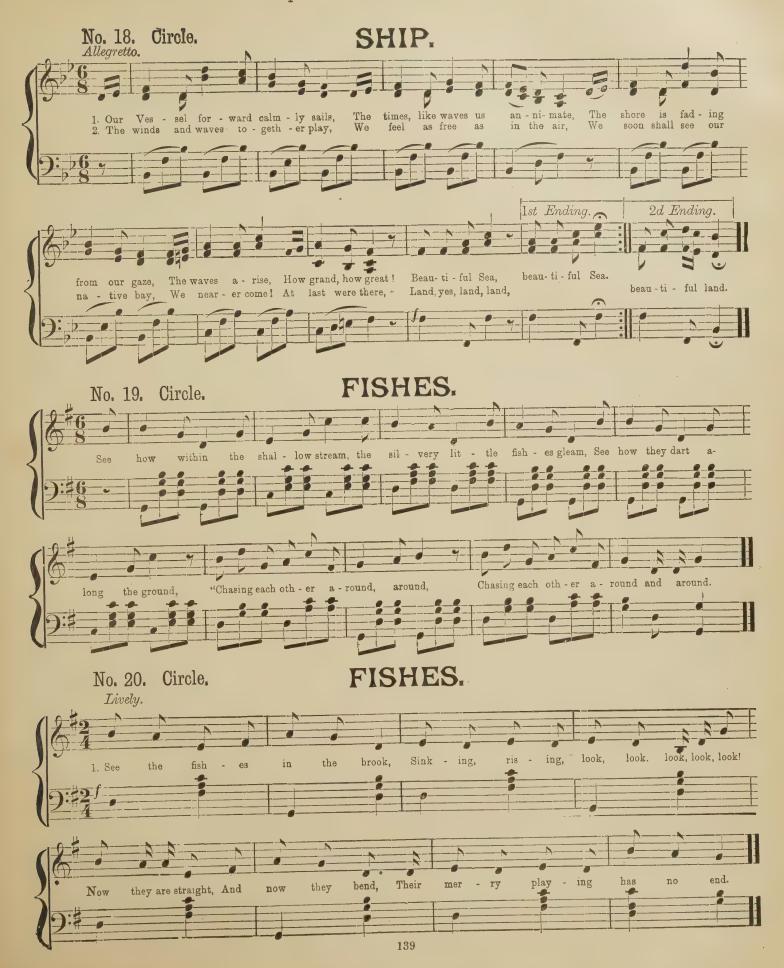


REPRESENTATIVE GAMES.

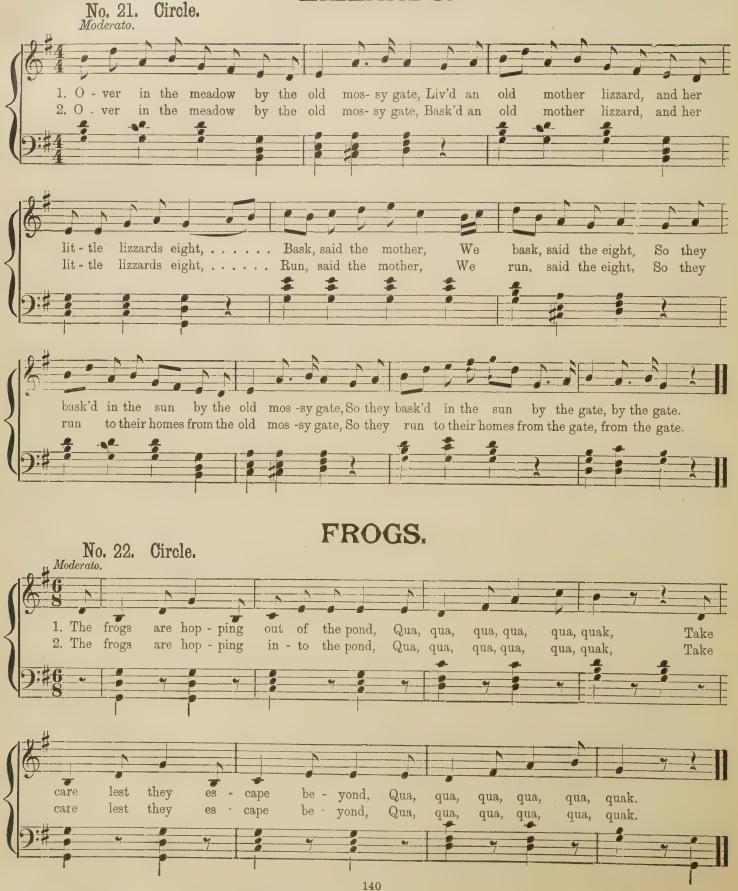
THE STREAM.

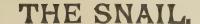


Representative Games.



LIZZARDS.





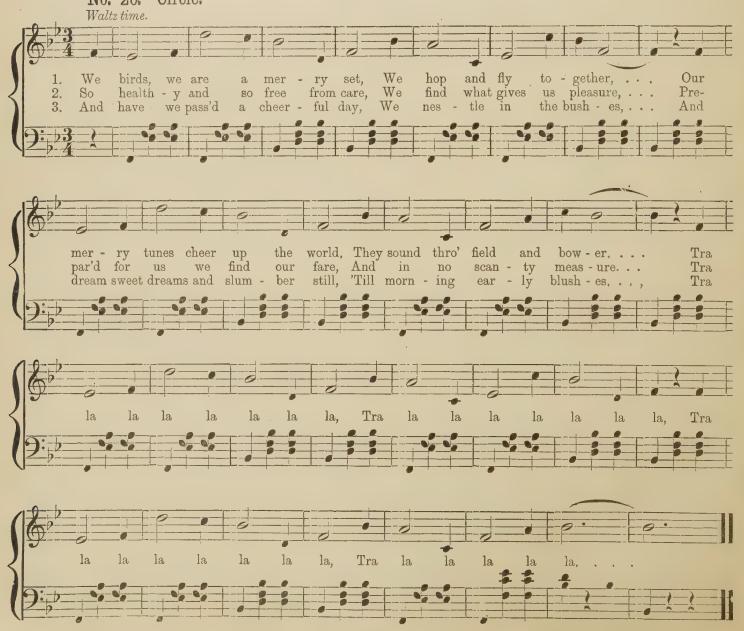


HOPPING BIRDS.



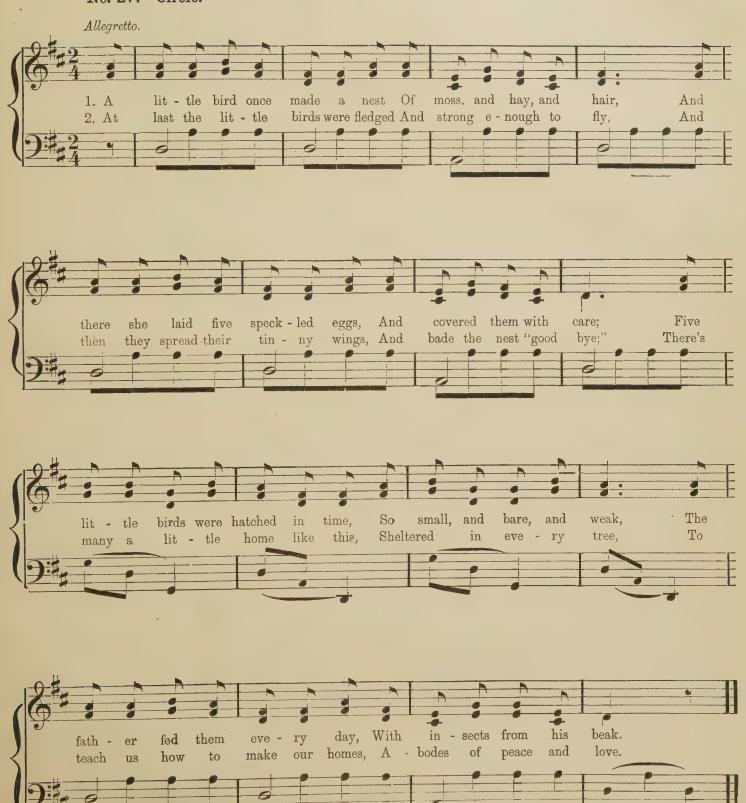
HOPPING AND FLYING TOGETHER.

No. 26. Circle.



A LITTLE BIRD MADE A NEST.

No. 27. Circle.



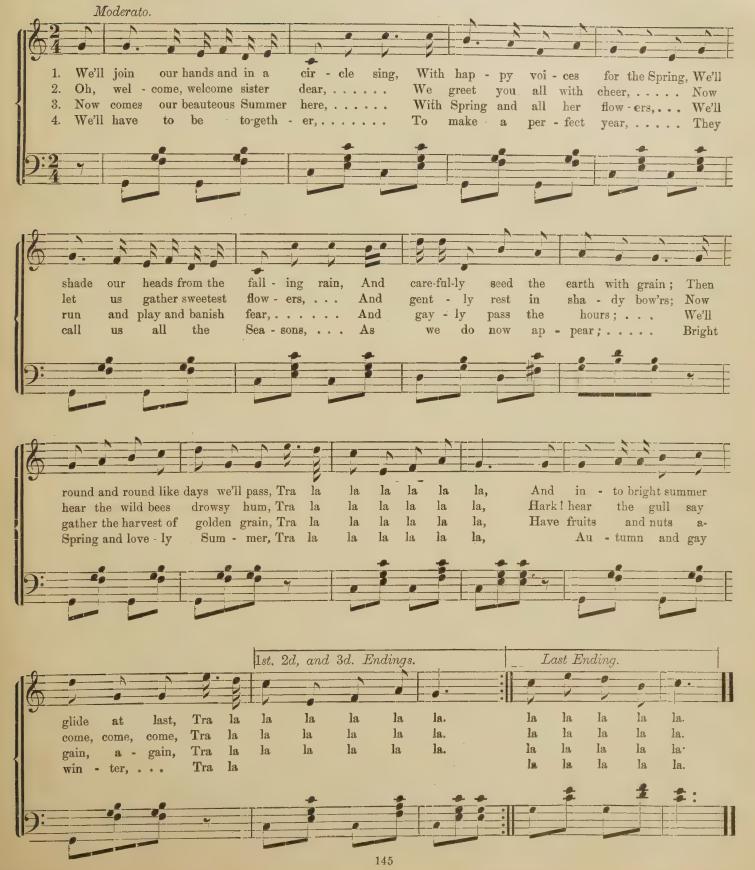
SEE MY LITTLE BIRDIE'S NEST.

No. 28. Circle.



THE SEASONS.

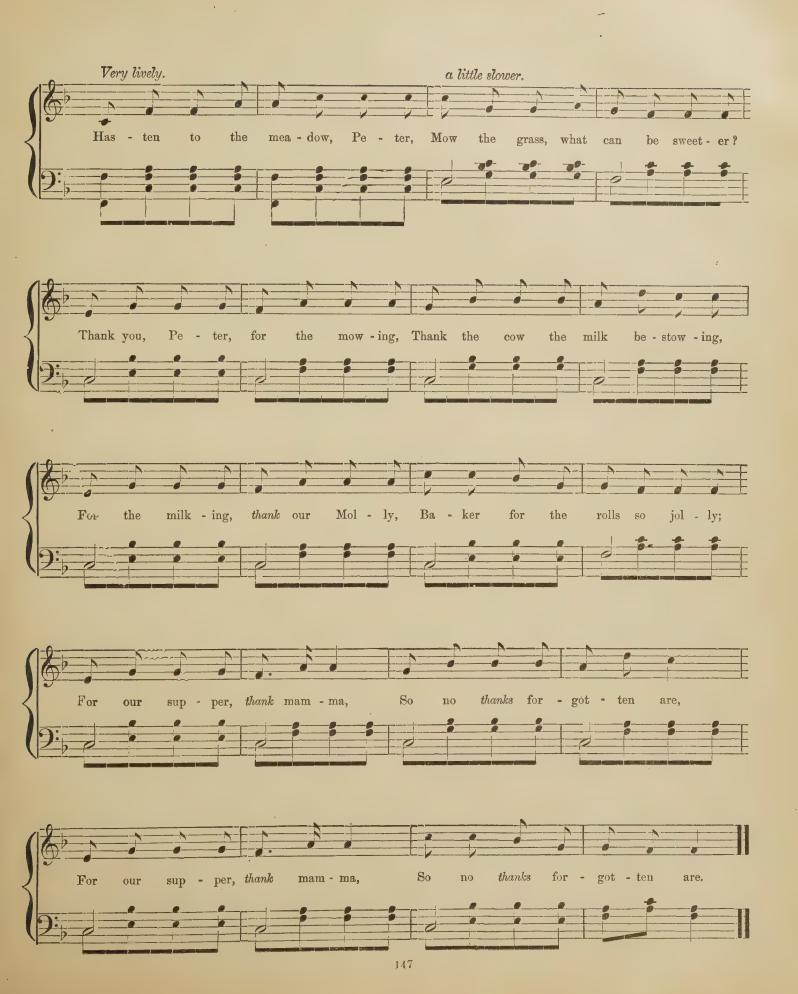
No. 29. Circle.



HASTEN TO THE MEADOW PETER.



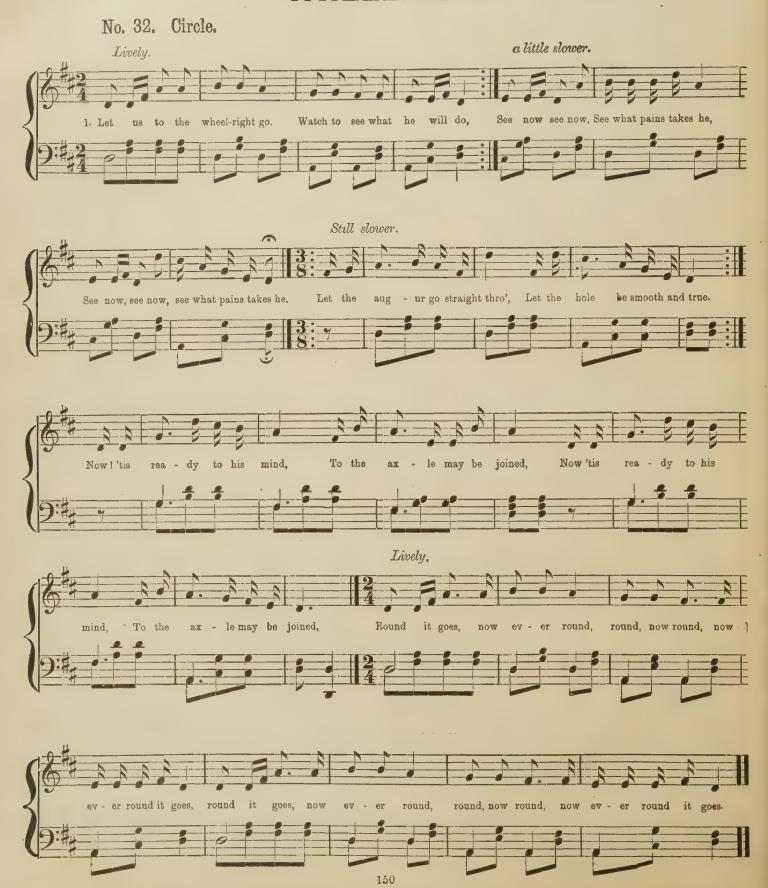
146



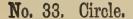




WHEELRIGHT.

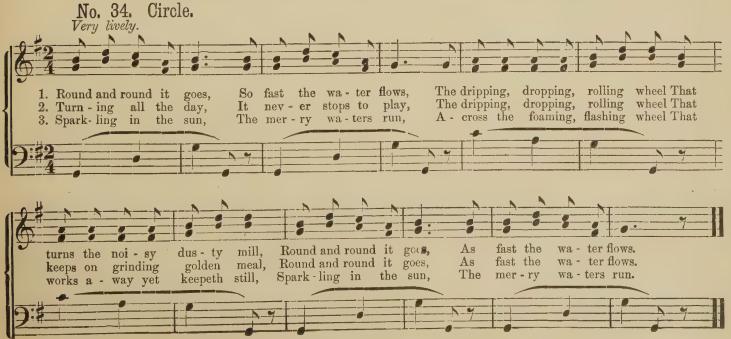


THE MILLER.

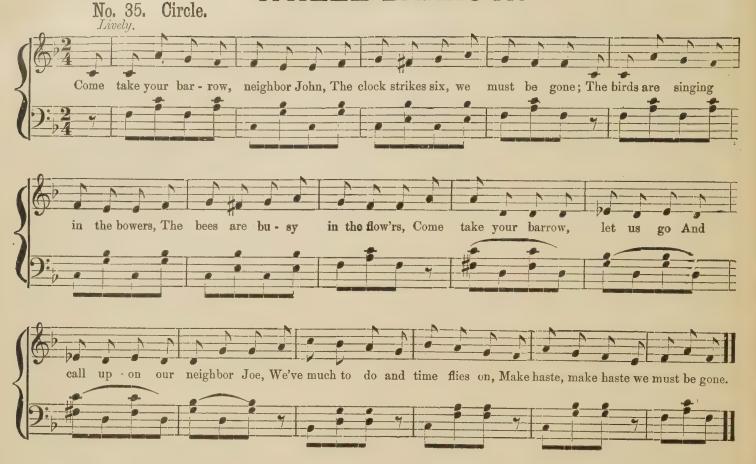




ROUND AND ROUND IT GOES.

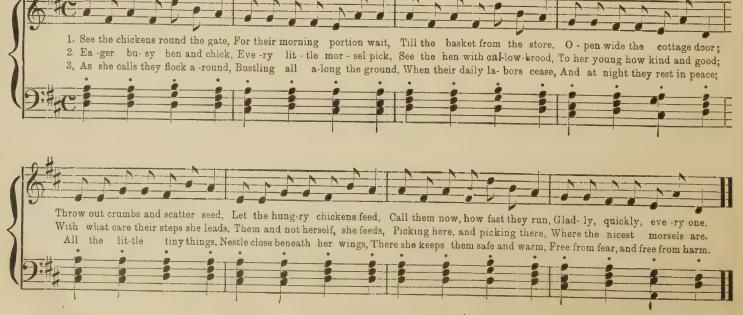


WHEEL-BARROW.



SEE THE CHICKENS ROUND THE GATE.

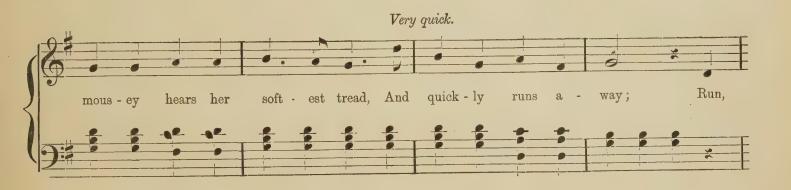
No. 36. Circle. Moderately fast.

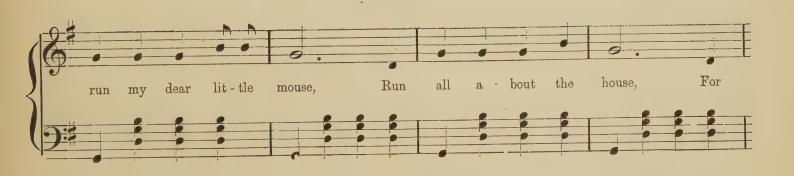


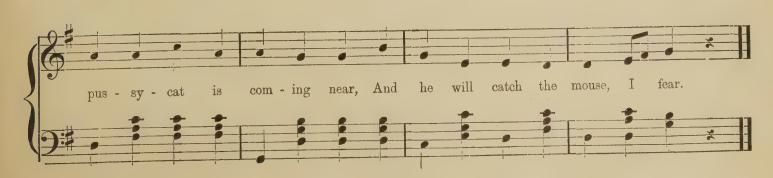
THE CAT AND THE MOUSE.

No. 37. Circle.

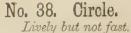






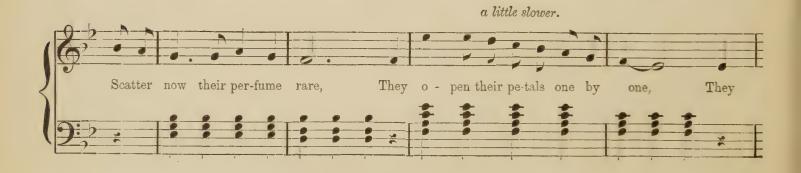


GARDEN BED.

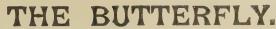


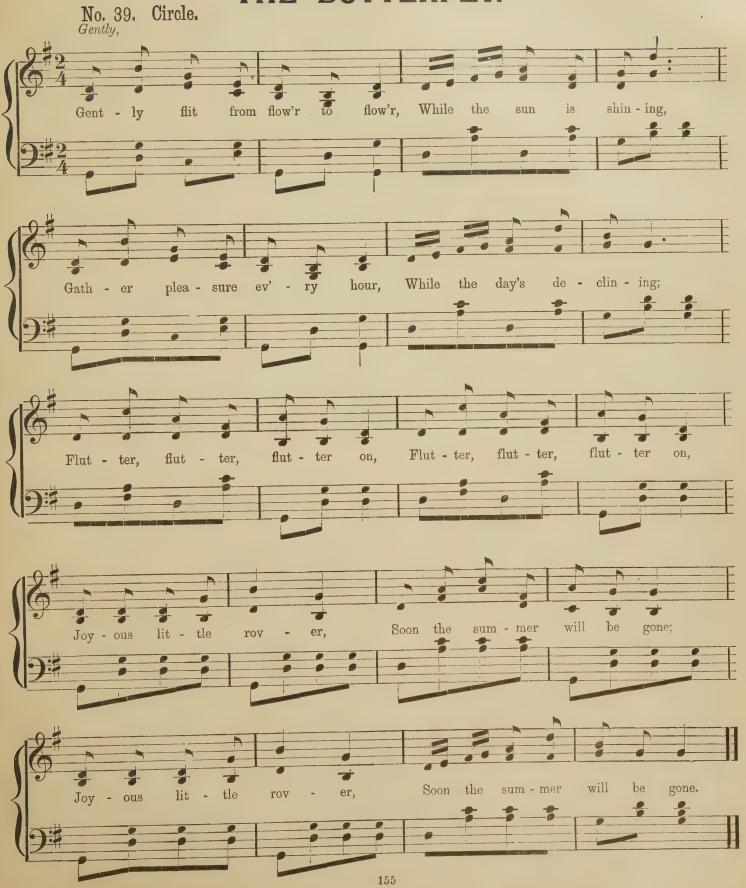












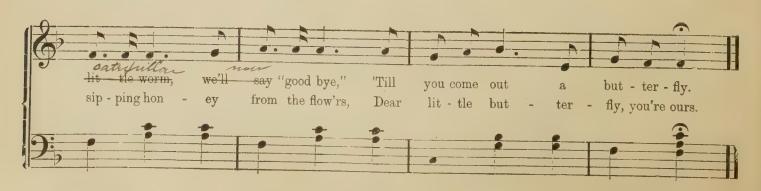
LITTLE WORM.

No. 40. Circle.





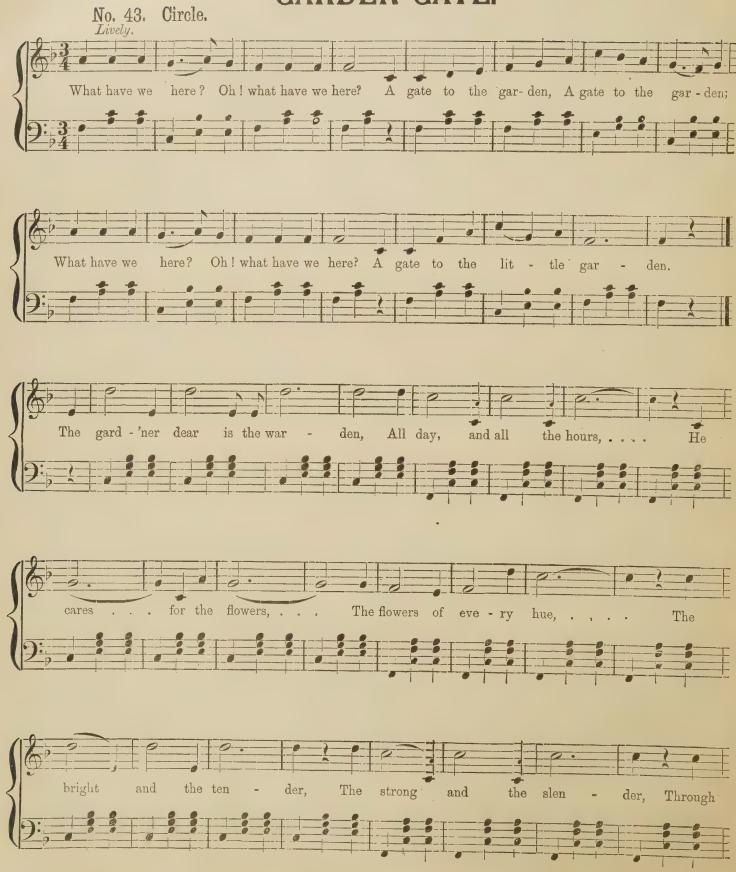


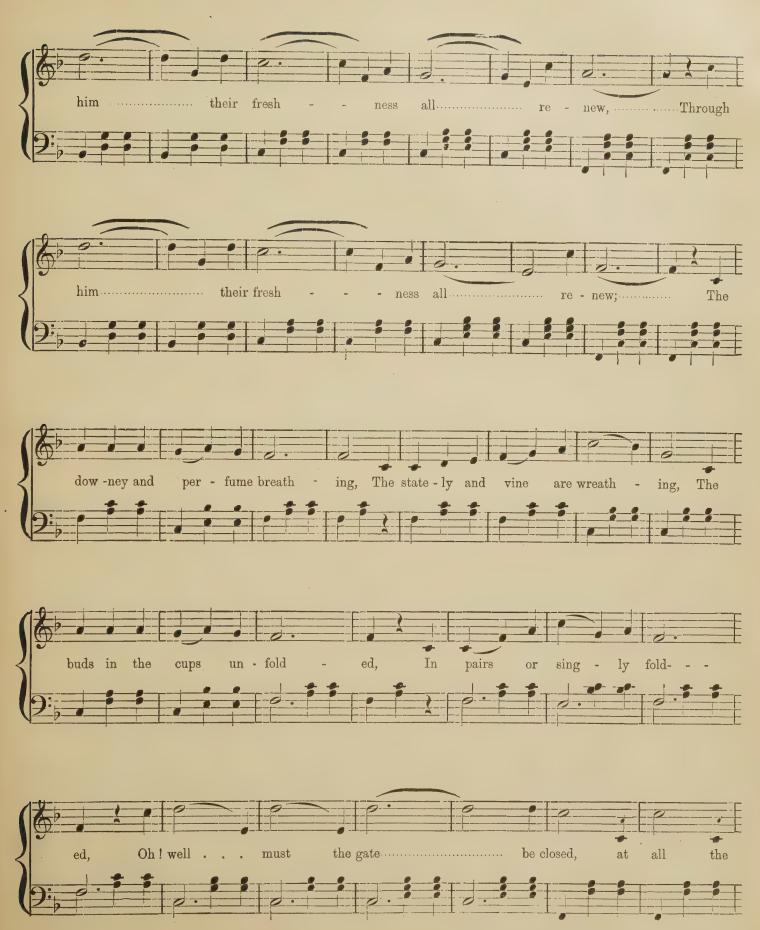


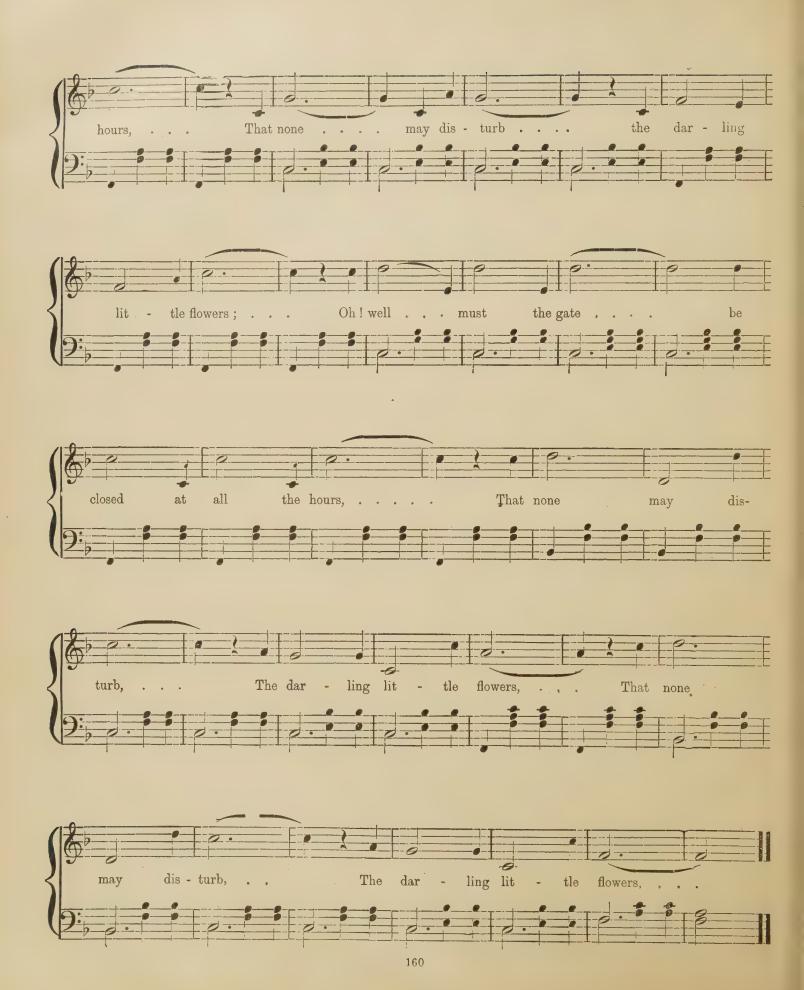
No. 41. Circle. SCISSORS GRINDER



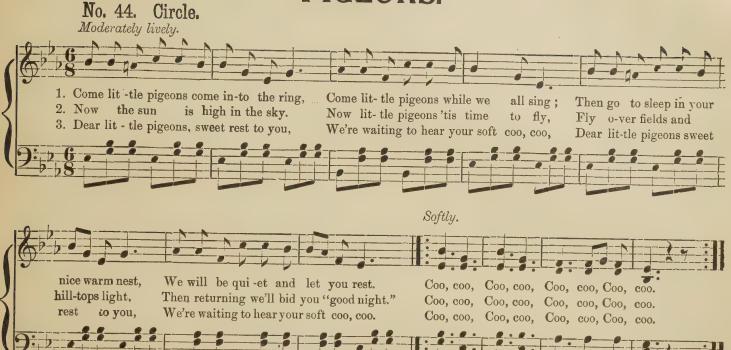
GARDEN GATE.



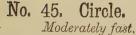


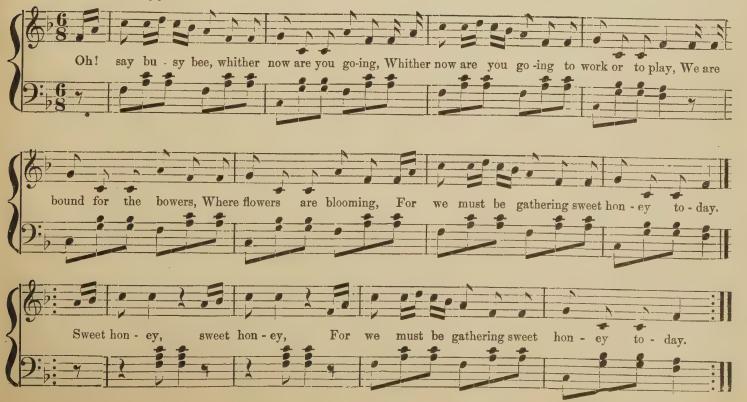


PIGEONS.



BEES.

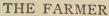




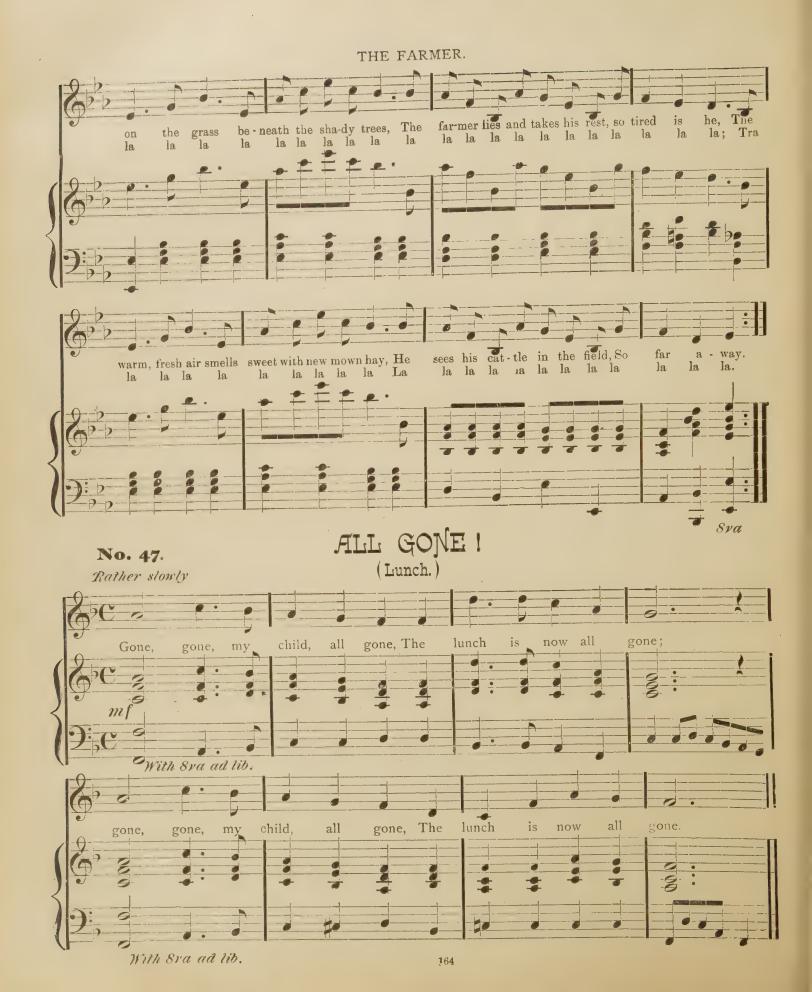
No. 46.

THE FARMER. (Circle Song.)

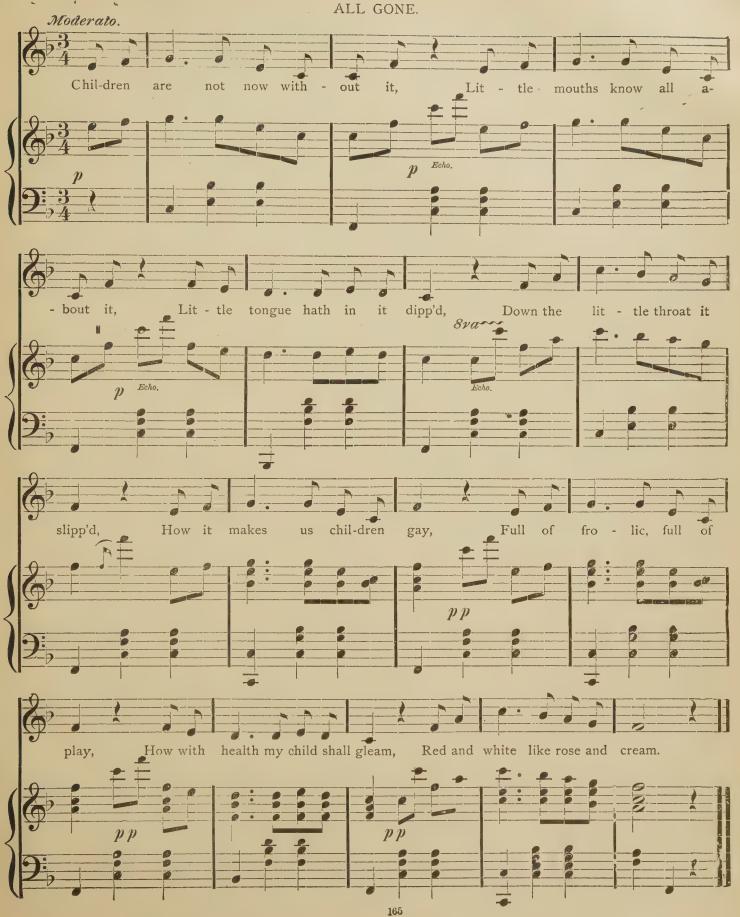


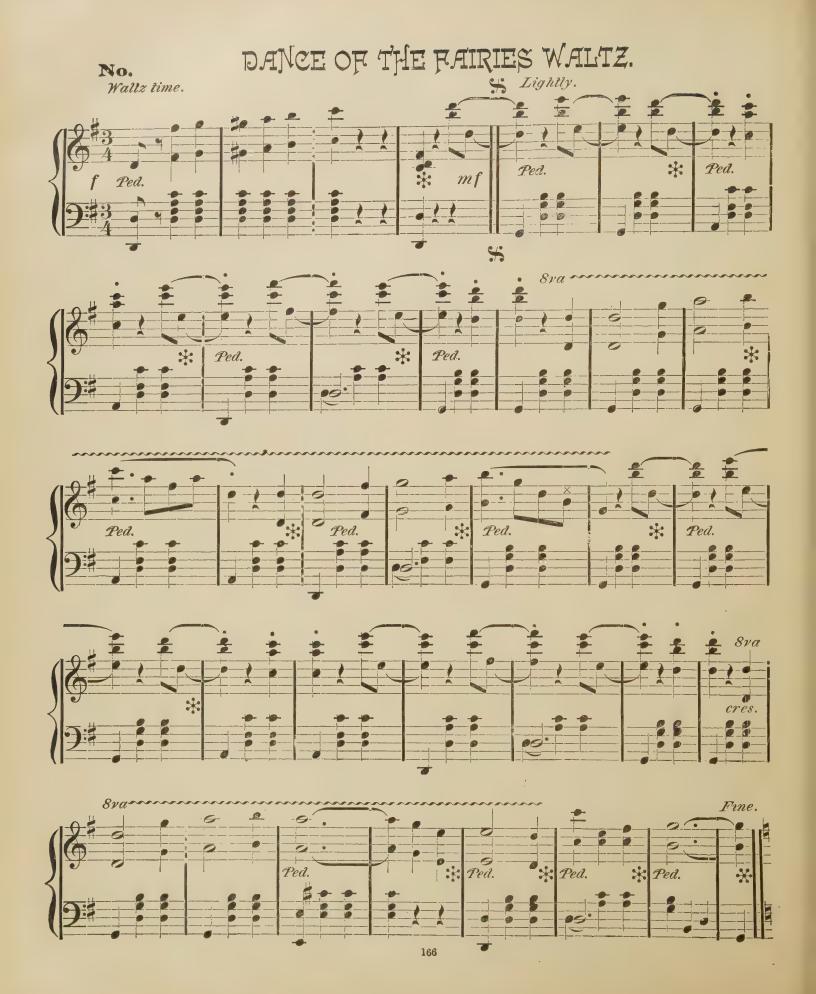




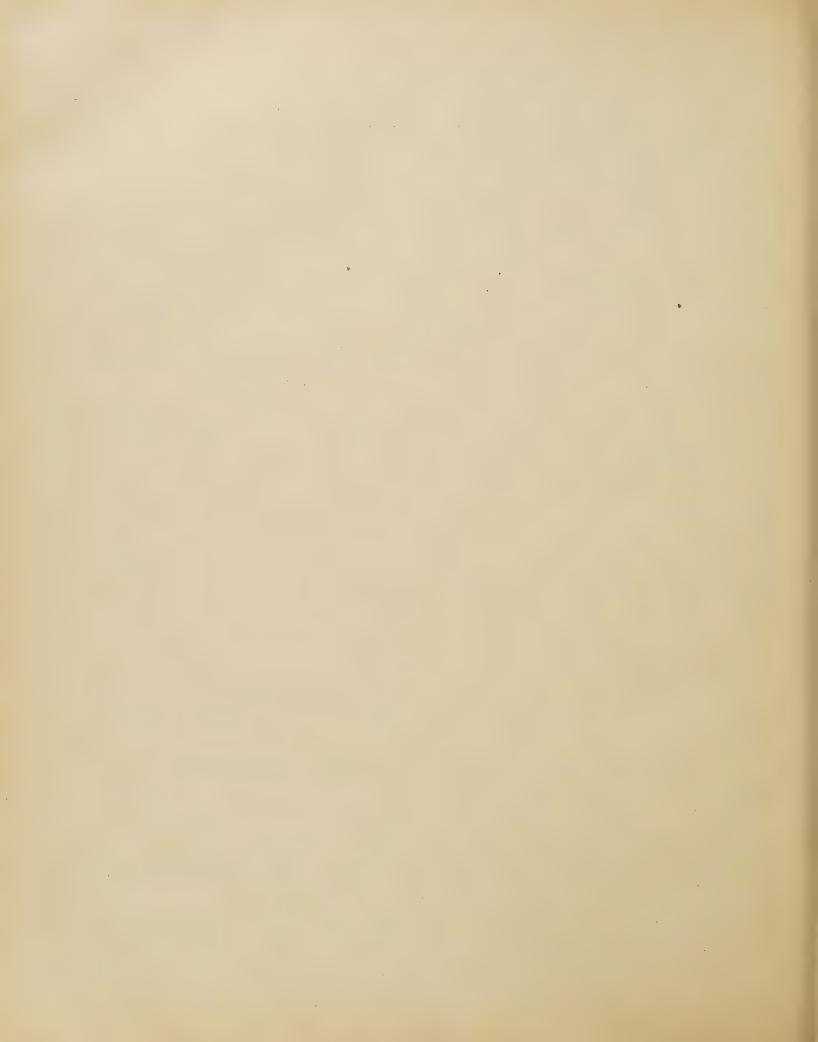






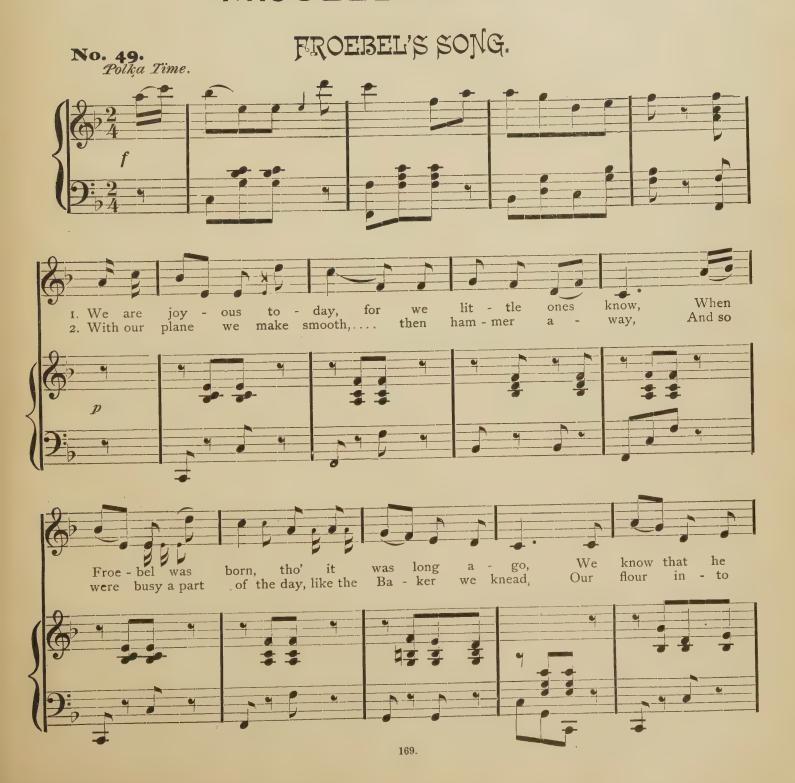




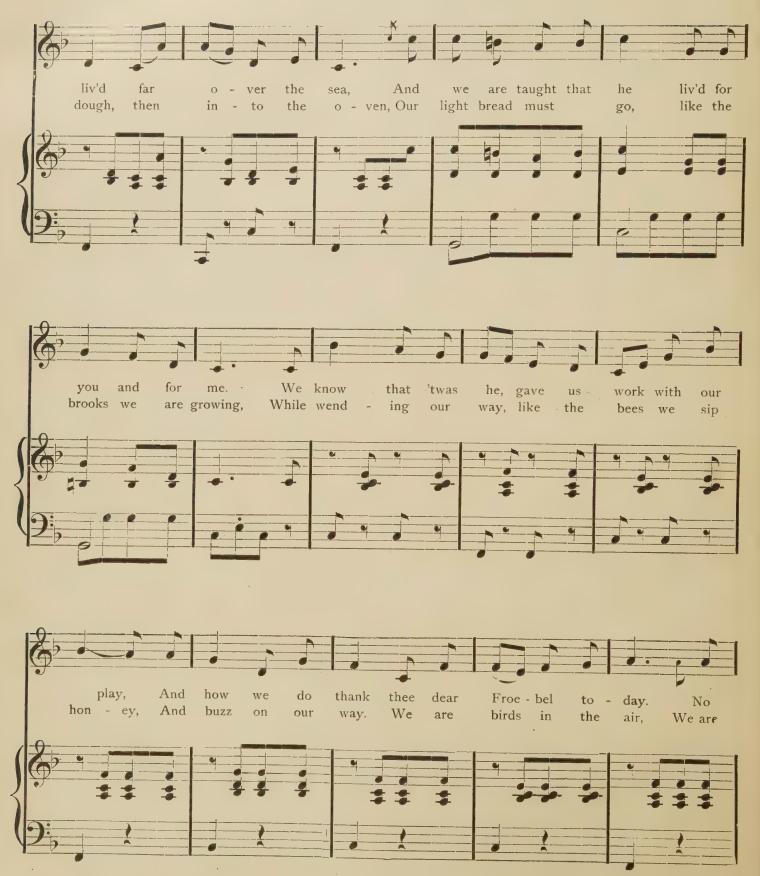


THIRD PART.

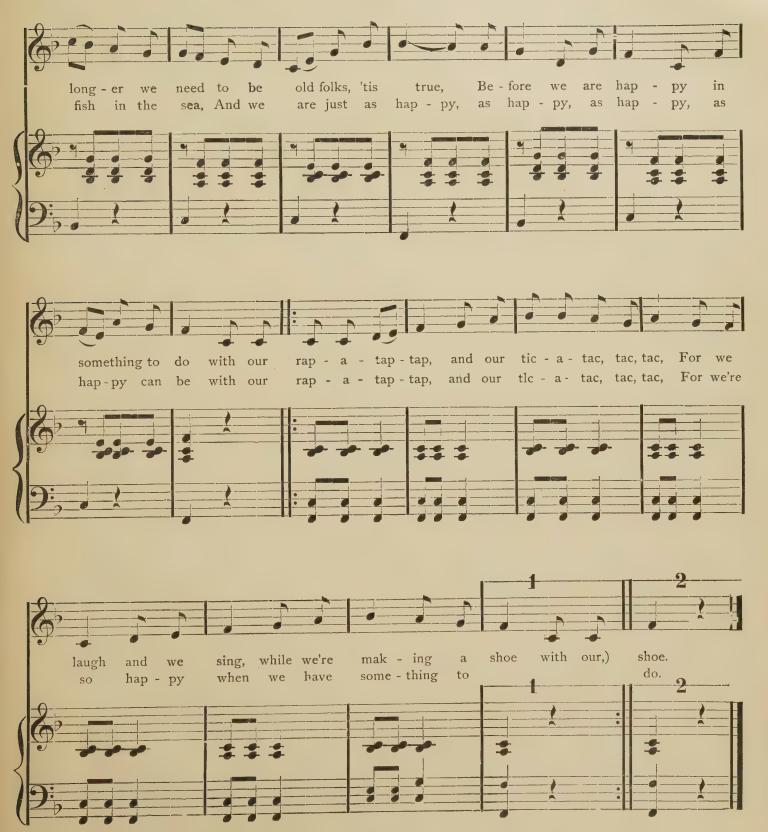
MISCELLANEOUS.



FROEBEL'S SONG.



FROEBEL'S SONG.

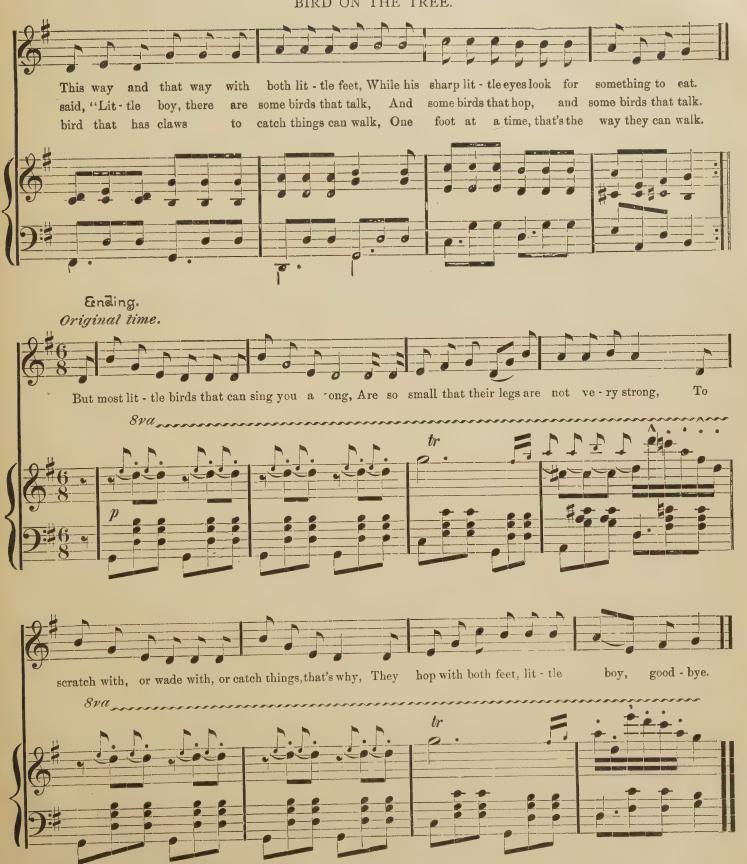


BIRD ON THE TREE.





BIRD ON THE TREE.



WHAT A BIRD TAUGHT.

No. 51. Not too fast. Words by ALICE CAREY I. Why do you come to my ap - ple tree? Dear lit - tle bird so gray,.... 2. Why on the top most bough do you 3. And has she lit - tle, ro - sy get? Dear lit - tle bird so gray,.... feet? And her bo - dy gray?.... 4. Twit, twit, twit, twit, twit, twit, twit, Why what in twit, that should be,.... Why do lock your So you ro sy feet, close - ly 'round the Where is your mate? come an swer me, Dear lit - tle bird And will with you and sit In my ap - ple tree some day?.... Twit, ry sweet? And then came Thorus. twit, twit, twit, twit, twit, twit, was all that he could twit, twit, twit, twit, twit, twit, twit, was all that he could Twit, say..... twit, twit, twit. twit, twit, He said, as he flew a way.... the woods, With wings and fleet, twit, twit, twit, twit, twit, twit, all was that he would say... twit, twit, twit, twit, twit, twit, twit, was all that he would say. twit. twit, twit, twit, twit, twit, twit, He flew a - way..... just the best he could, And why 'twas so

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THE BLUE - BIRD.

No. 52.

Moderately fast. Poetry by J. G. WHITTIER.

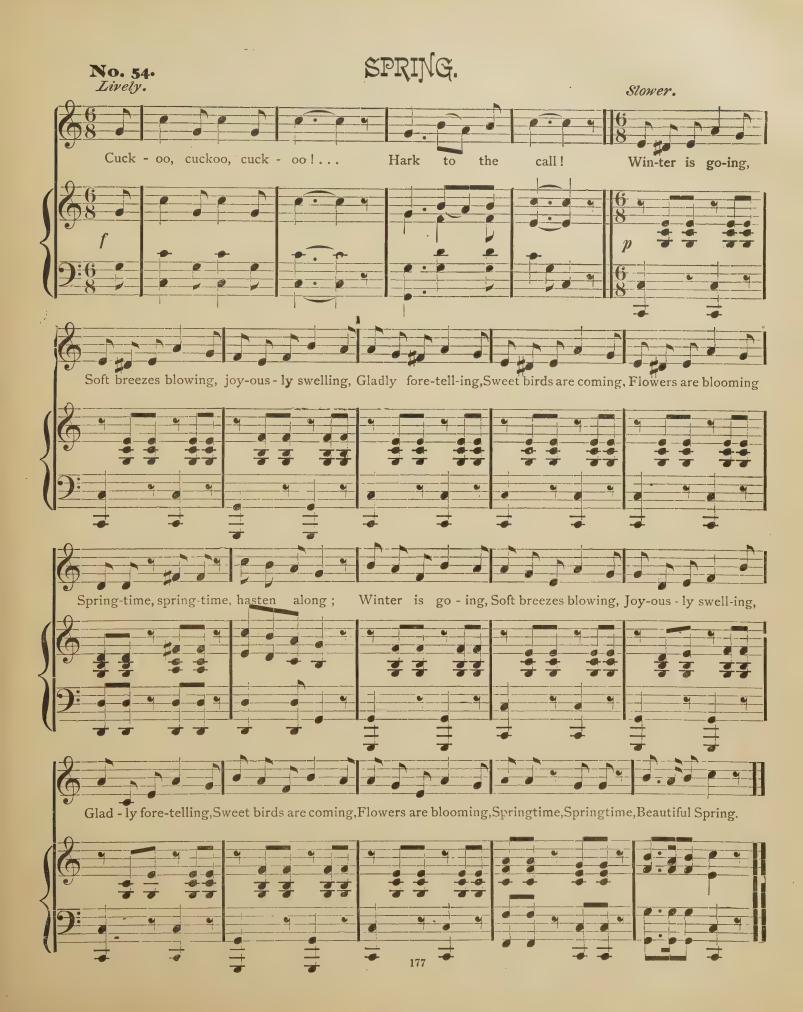


SING US A SONG, BIRDIE.

No. 53.

Moderately fast. a song of glee, Sing of thy home, Birdie, Un-der the Southern sky, a song of cheer, Sing us a song, Birdie, While we are wait-ing here Sing us a song, Bird-ie, a song, Bird-ie, Sing us Where thou dost go, Bird ie, When the bleak storms arise, Sing, Bird ie, sing, Birdie, Sing from the swinging bough. Sing of thy flight, Birdie, O - ver the wood and plain, Sing us your Song, Bird-ie, Sing us your merry strain. Sing, Bird-ie, sing, Birdie, Sing from the swinging bough; Sing, Birdie, sing, Birdie, We are all waiting now; Sing, Birdie, Sing from the swinging bough; Sing, Birdie, sing, Birdie, sing, Birdie, We are all waiting now.

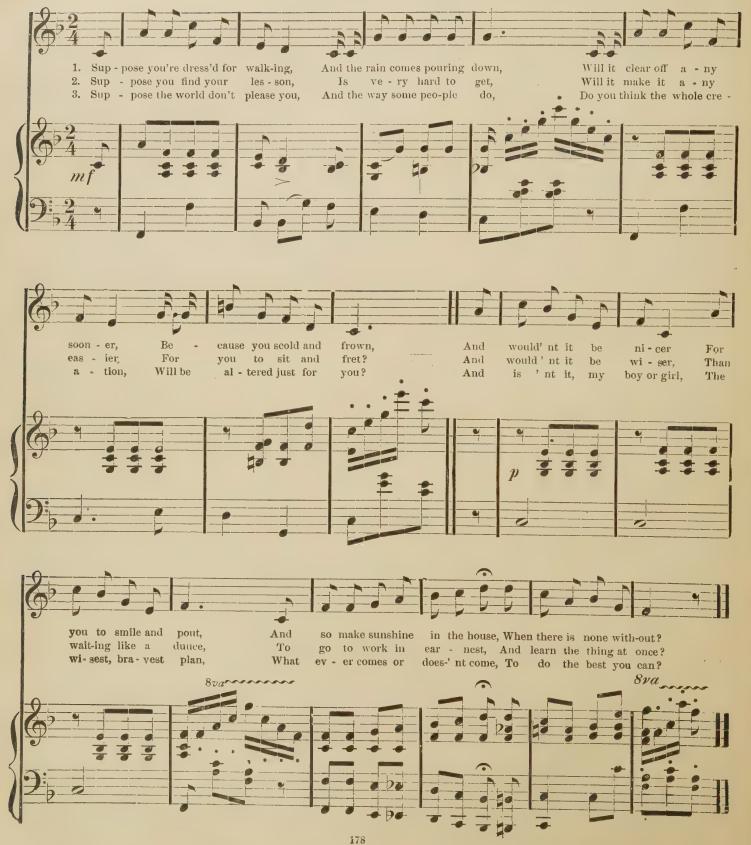
176





No. 55.

Not too fast. Words by Phæbe Carey.



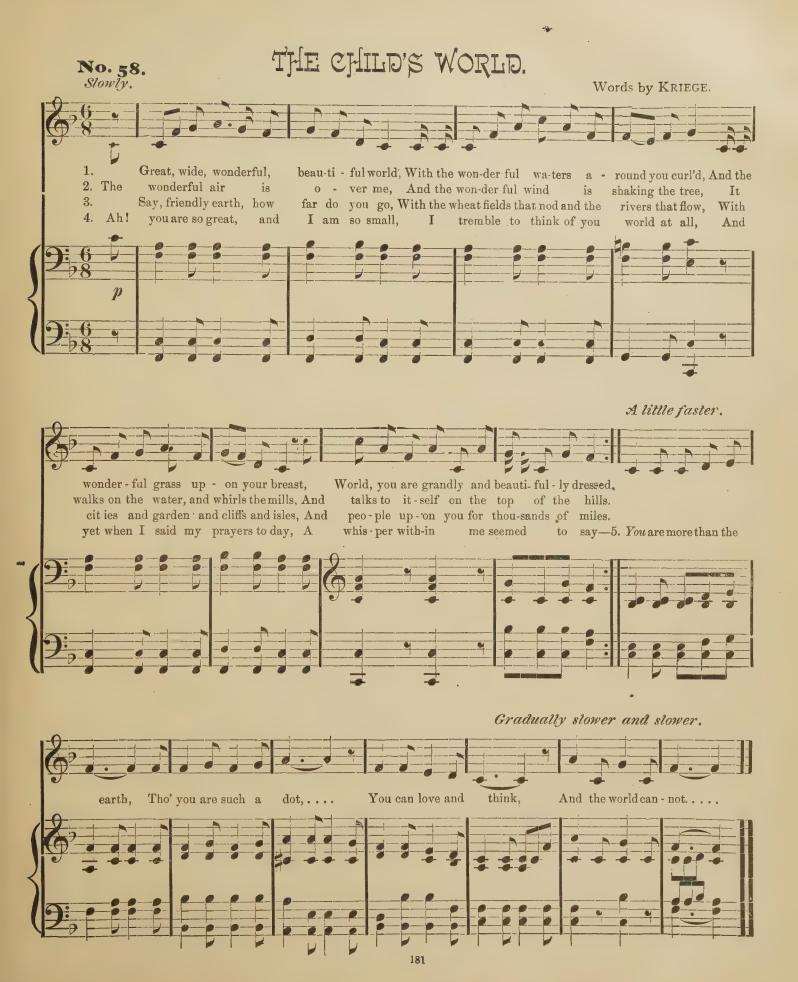


5. Little streamlets, little leaflets,
Happy birds, so dear,
And my tender, little flow'rets,
You are then, all here.
And the little dandelions,
With a nod or cheer,
Touched their golden eyes and said,
Every one is here.

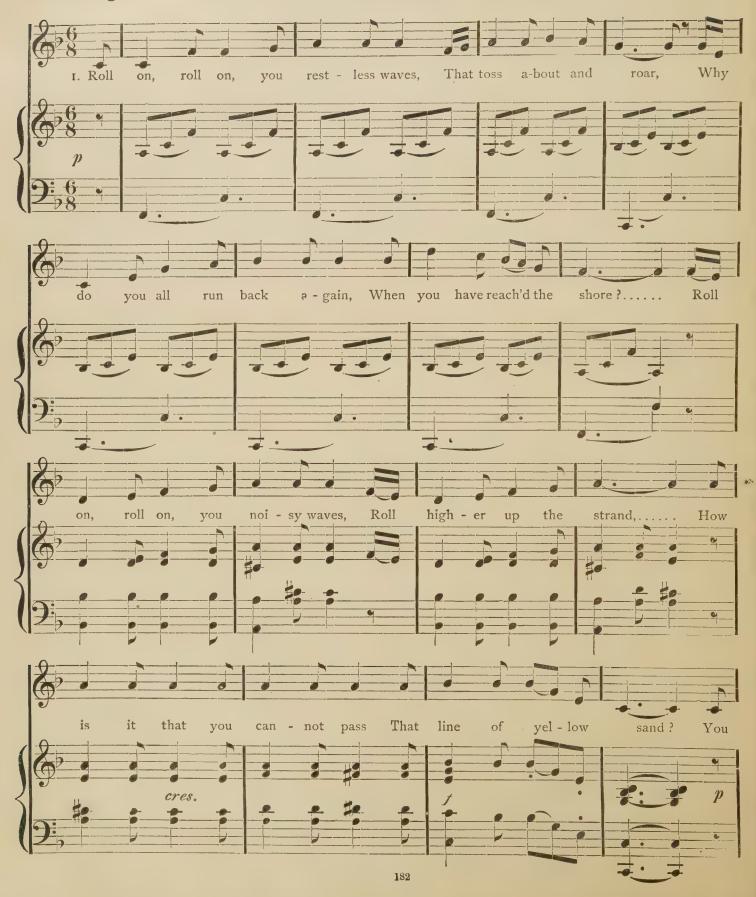
6. Are you here my little children,
With glad hearts to day?
Are you here? Oh, welcome, welcome!
To each one we say.
Welcome, happy spring-time,
Welcome, children, dear,
Welcome, buds and flow'rets,
Welcome, all are here.

No. 57. CLING, CLING, CLINKERTY, CLINK.





No. 59. WAYES ON THE SEA - SHORE.



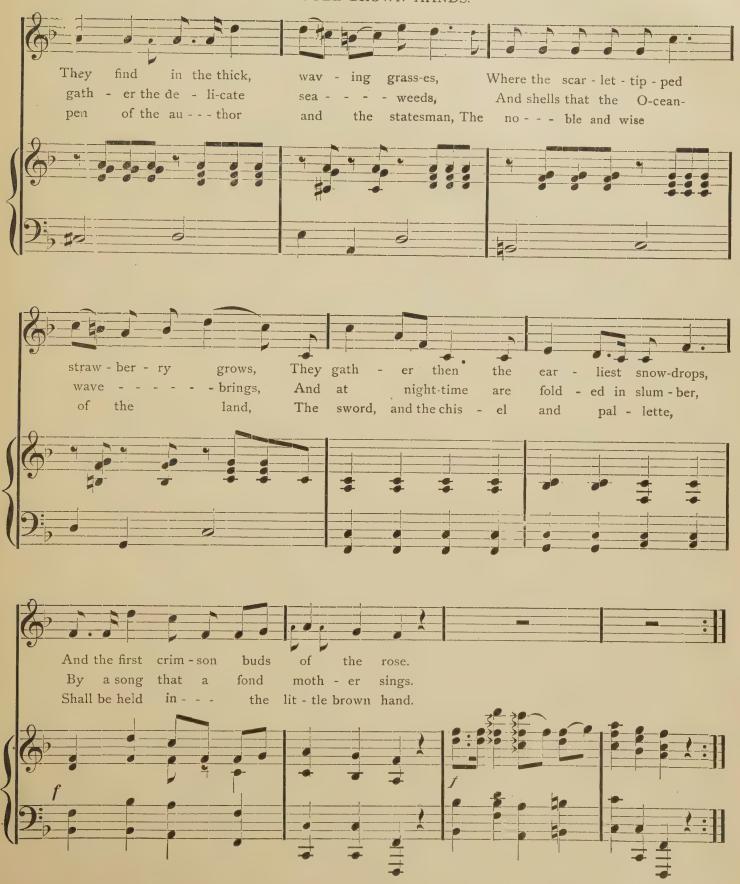


No. 61.

LITTLE BROWN HANDS.



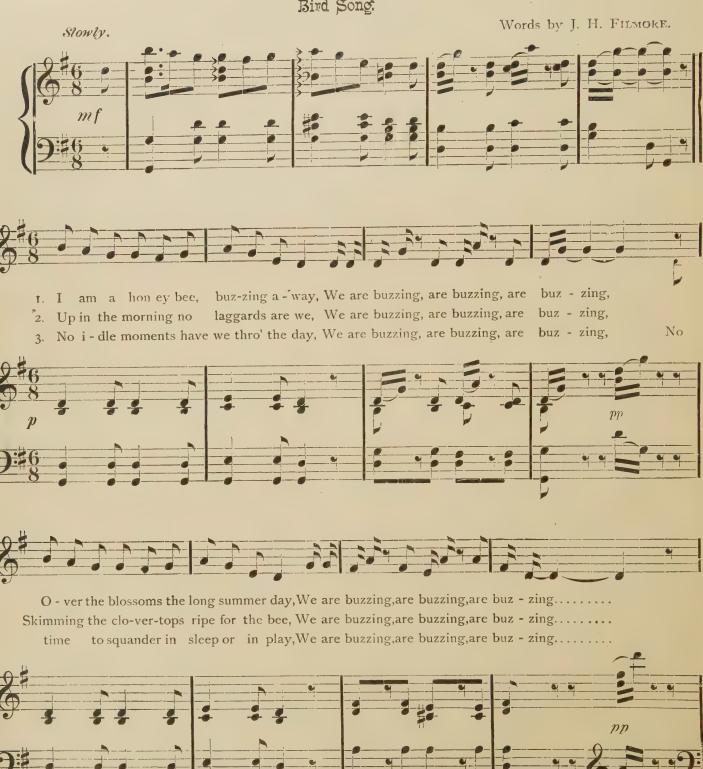
LITTLE BROWN HANDS.

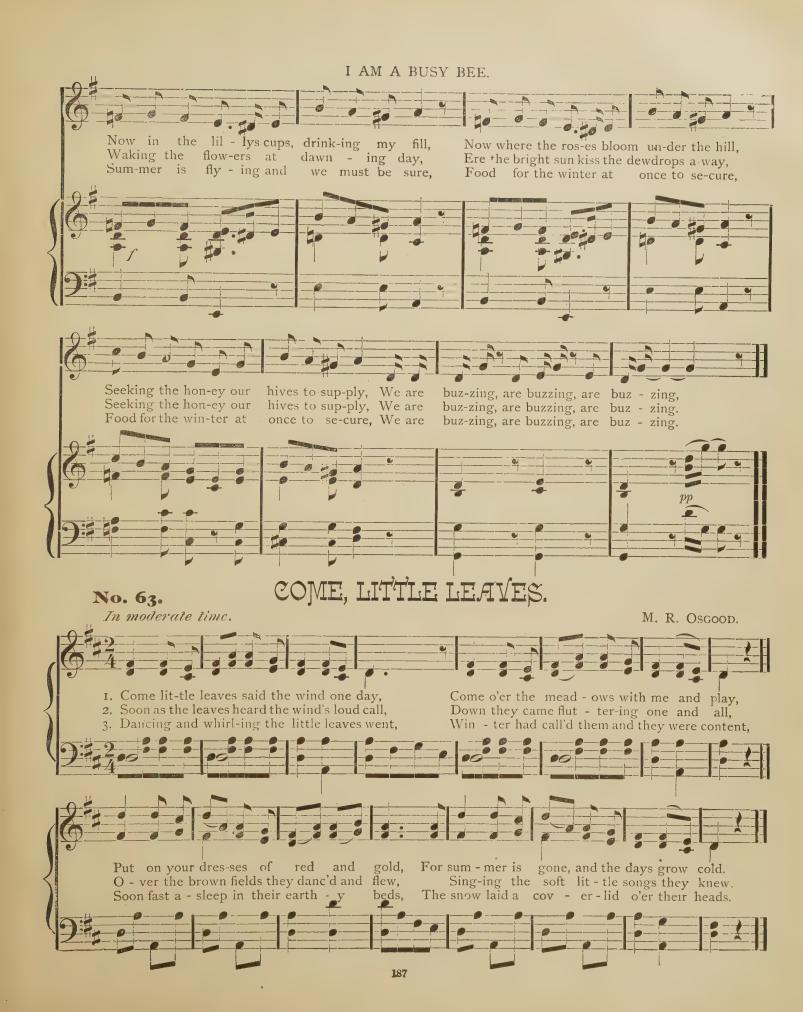


No. 62.

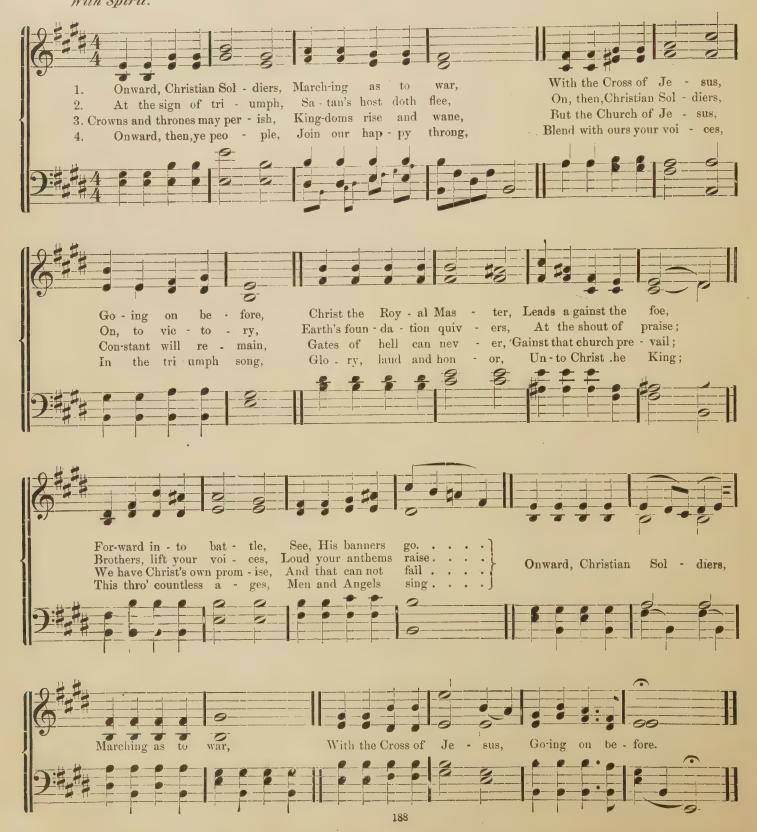
I AM A BUSY BEE.

Bird Song.

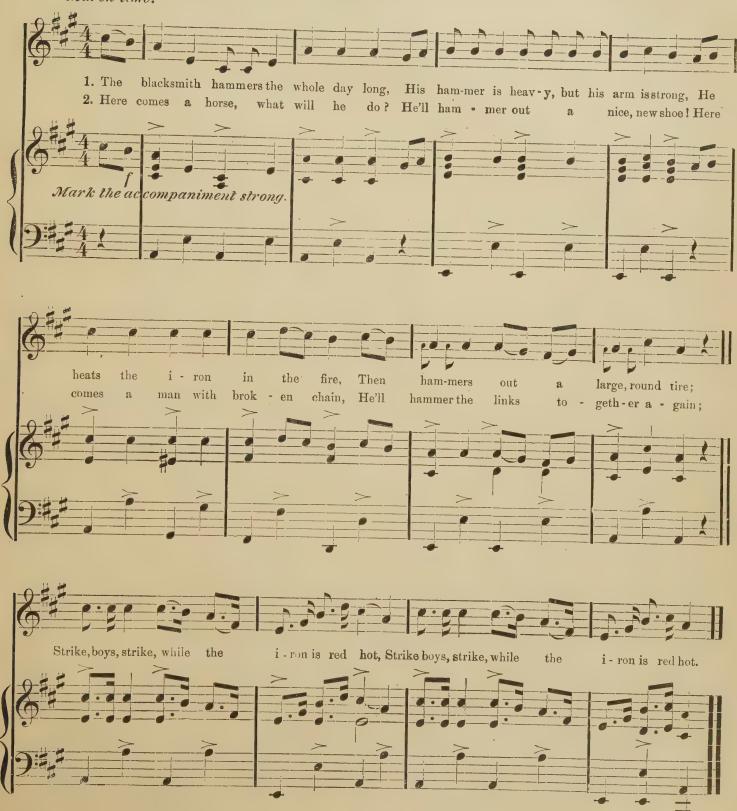


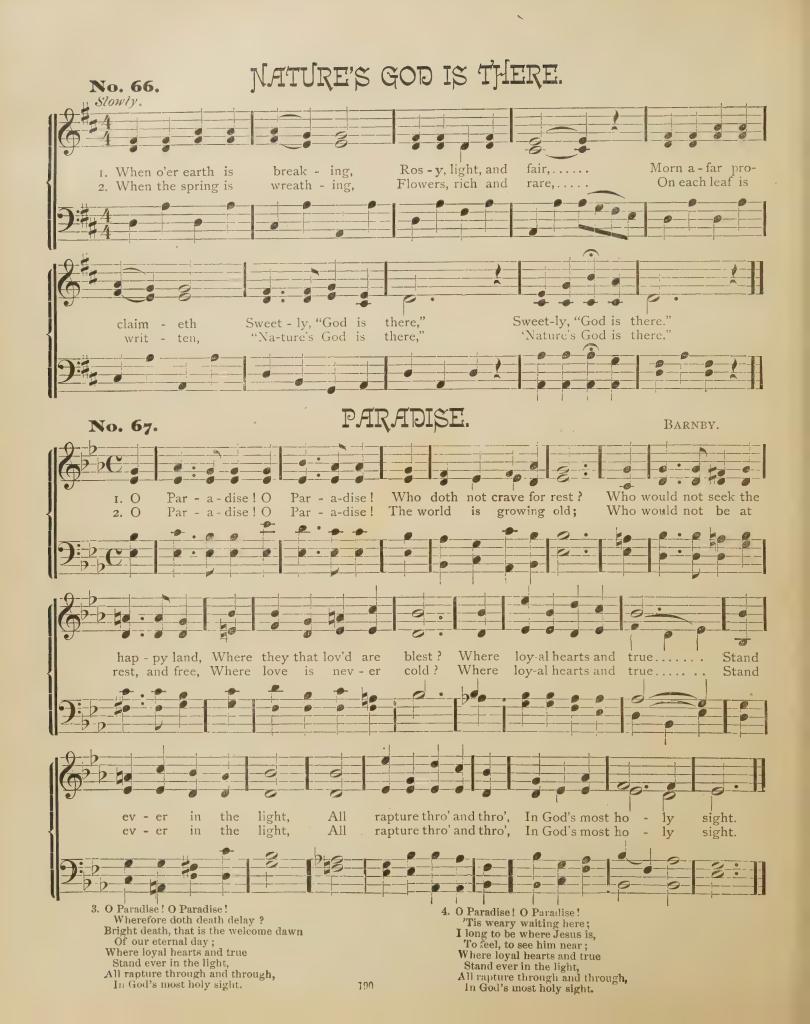


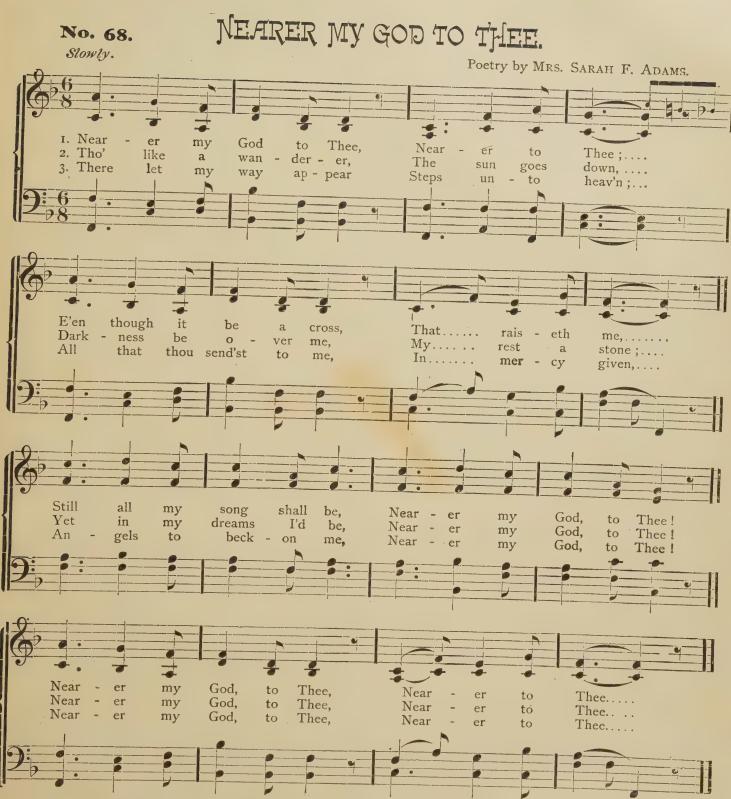
No. 64.. ONWARD, CHRISTIAN SOLDIERS. With Spirit.



No. 65. SONG OF THE BLACKSMITH.







4. Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be,

|:Nearer my God to Thee,:||
Nearer to Thee.

S. Or if on joyful wing
Cleaving the Sky,
Sun, Moon, and Stars forgot,
Upwards I fly,
Still all my song shall be,
Nearer, my God, to Thee,:
Nearer to Thee

NEARER TO HEAVEN WE'LL BE.



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Show the second

1.	The Golden Rule,	25c.	
	Good Morning, Merry Sunshine,	200.	27. Pansies,
2.	The Pretty Moon, Good Morning, Kind Teacher,	0.5	Suppose a Little Cowslip,
	Thumbs and Fingers say Good Morning,	25c.	Forget-Me-Not,
3.	Tick, Tack,	25c.	28. Buttercups and Daisies, Away Among the Blossoms,
1	Thumbkin Says I'll Dance,)		90 Th 11
Ή.	In the Branches of a Tree,	25c.	Lords Mari
5.	This is the Mother, Good and Dear,	25c.	30. It is Lovely May,
C	Dary Dear,	200.	31. May Pole Song, 25c
	What's This?	25c.	75. 11
	Two Hands, *	40c.	32. Polly, Over Field and Meadow,
	Go to Sleep, Little Thumb,	25c.	ob. Wake: Says the Sunshine, 25c.
	Brothers and Sisters,	25c.	34. Birds Must Fly, 25c
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11.	Little Brown Thrush, The Swallow,	05-	36. Bird Song, (I'm a Robin,) Down in the Buttercup Meadow
11.	The Nailor—Rip-Rap,	25c.	2 3 Will the Butterenp Meadow,)
10	Zish! Zish! Zish!		What do Birdies Dream? 37. Who taught the Little Bird?
12.	Oh! See the Carpenter,	25c.	Oh! Birdie Dear,
13.	The Charcoal Burner,	25c.	The Swallow,
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	Tat-a-Care,	200.	Busy Children,
15.	The Target,	25c.	39. Swing, Cradle, Swing, Do You Know How Many Stars,
	A D 1 · El		Tital Stan
	The Star Spangled Banner,	25c.	40. Little Star, Johnny's Trade,
17.	America, or, My Country 'tis of Thee,	25c.	Old Winter,
10	TTT 11 A TOLERA		41. Jack Frost, 25c.
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19.	Five Knights and Good Child, Riding,	25c.	See, the Snow is Falling Fast,
	Five Knights and Bad Child,	25c.	42. I am the Wind, We Welcome You Dear Friends,
21:	Five Knights and Good Child Trotting	25c.	Hark the Polls on Division
99	Jesus Bids us Shine,) Oh! See the Light.	95.	43. Dear Santa, Now Appear,
	The Land Land Land Land Land Land Land Land	25c.	Now Our Morning Work is Ended.
	The Church Bell,	35c.	44. Parting Song,
	Christmas is Coming,		Sawing Game,
	Christmas Greeting Easter,	25c.	See-Saw,
			Roll Over, Come Back, 45. The Little Ball Lies in my Hand,
25.	Sweetly the Birds are Singing, Thanksgiving Day,	25c.	The Ball,
	Froebel's Birthday.	35c	To and Fro the Ball,

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	" Des De Caracia		
46.	Now Take this Little Ball, My Soft Ball Loves to Wander. Rock-a-Bye, Baby,	59.	The Seasons
47.	TCh and 1 1 the to Dilla To Jan	60.	Hasten to the Meadow, Peter, 35c. The Barnyard, 25c.
	Cylinder (If Upon My Flat),	01.	The Wheelwright,
48.	The Ball (The Ball is in My Hand), Cube (Second Gift), Cube (Be Quiet My Dear Cube),	62.	The Miller, Round and Round it Goes, Wheelbarrow,
49.	Apples Ripe,	63,	See the Chickens 'Round the Gate, The Cat and the Mouse,
	To and Fro, The Ball is Sinking,	64.	The Butterny,
50.	One True Three Poll	65.	The Little Worm, The Scissors Grinder, Basket of Flowers,
51.	Hush-a-Bye, Birdie, Merrily Form a Ring, Now the Time has Come for Play,		The Garden Gate, 35c. Pigeons, Bees,
52.	We'll Join our Hands, Bucket Song,		All Gone,
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	The Farmer,	70.	What a Bird Taught, The Blue Bird,
54.	Come, Take a Little Partner, Let Your Feet Go Tramp,	71.	Sing us a Song, Birdie. Spring,
~ ~	Ding-Dong-Dell, Hearing,	72.	Suppose, The Roll Call,
99.	Smelling, 7 25c. Tasting, Touching,	7 3.	The Child's World,
56.	Society	74.	Lady Moon,
	The Ship,	7 5.	The Little Brown Hands, 25c.
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	Lizzards, Frogs,	77.	Onward, Christian Soldiers, Song of the Blacksmith,
58.	The Snail, Flying Birds, Hopping Birds, Hopping and Flying,	78.	Nature's God is There, Paradise, O Paradise, Nearer, My God, to Thee, Nearer to Heaven We'll Be,

Saint Couix: Falmer & Weber Musie Jause Ca., Publishers.

THE ABOVE PIECES (FIRST AND SECOND SERIES) PUBLISHED COMPLETE IN ONE BOOK, PRICE, \$2.00.

the aim was give from the stilling itie canel ine -Le finite Lara shift in their exetus ince They bally toye he stare are lighting their lamps to decthe Lates, and so invide, and that sil there in fact asiecf i as their might to be, Take, want tille. the equirele dress is a coar of gray, Physe haby hige -He weare it almay's, in right and day, The Labore Trule the rotin sice is an itie scattered down, With warm red becar and havings in how i tur shall sieets in hie email white gover-The talet inge. 1' 111.1 The emirrer next is an old that the They haber life -I furne hall in his steep in the 1 The Laky inge-He robine next se high mellead, D'here leaser tourshie et the maire shread. But take need is a wadie ted i fage trill trile.

1 In a hedge, just where the best, Two small egge she laye, speckled and time, Site the me have dryk, warm and true - 12 m are hatolied and me can hear to time wide out, Wiother dear. " row othern let use softly creep. the the birdhings out, " Heep, peop! vince it art wints on ideat. Ince I got into a boat, which a fretty hoat_ and I trok a little var, and I furthed out from the form I very very early in the morning. " and every little somelet Had ita might cap on The wight cap white cap, night cap on -for very very early in the mounting. of their care so care and deep, all the fisher weil raise, som en misse sare trem vanning. chin the minner to the skale ! nie it die tilet as tale - de vent it in it in it in union in it of all of the who hat imagine how if feel. in fell all the a lamping in a soit is the second of the second

anta dance. Old Santa Claux sar in his den all alone With his leg crossed over his knee and a cordical look peoped out of his eye. and a comical look peeped out of his eye His little old wig was twisted and torn, His cap was tall woryand he sat and thought the whole day long as the hours went flying by. thouse. We the hours wehr flying by, oc. He had been just as busy as busy could be Filling his plack with true He had cracked his note and baked his piece To give to the girls and boyk-Chours. To give to the guile and laye to. He had whipe for the boys and dolle for the girls and wheelbarrown houses and drage The bureaux and trunks for dolly's new clother Well these in his pack he displays. Thomas. All these in his pack he displaye, oc. and of candy too, both twisted and straight He had furnished a plentiful store. And fight, and raisins, and mits and grapes, Kung up on a peg by the door. hours. Thing up on a peg by the door, so.

The the night before know when he starts our With his pack thrown over his back. Sleigh reinden and belle make a merry turnout as he gives his long whip is crack hours as he gives his trug whip a crack oc. Then he fills every stocking may down to the tre, Frith mute and candy and trope-Merry hours he cries not he turns to go, thery hours to girls and boys hours. Merry Imax to grile and boys to. Long for Hashington's Buthday Mied Westin. Our country is america En flag, Ired, white and blue -To this, the land of trashington The ever will be true. Then wave the flag and ware again! and now thatee land humahe. For our beloved america Our glowing stripes and stars

We the slender trige are taking and nice little baskets making From the garden wight with posies He will fill them with sweet roses -Home we'll quickly take each treasure Tire it to Damma with pleasure Tra la la - tra la la -Gire it to Mamma -Tra la la - ha la la -Give it to Papa-Hasten to the Meadown Veter. Hasten to the Headow, Peter How the gross, what can be sweeter Bring the cour the fragrans hay In milk and butter she'll sepany -Holly mille the corr, I pray Thing the milk without delayfor the good sich milk is wing Bread and milk are babye tiring her us grateful be for labors Pringling us so many favors -Hasten to the Quadrir, Peter, Moor the grass whar can be sureter thank you Veter, for the moving thank the cour the milk bestoring -Then to knowley thanks are said To the baker for the bread, Forton supper thanks Manna Siz no thanks for gotten are -Hose Hhrelock.

- ourse of ours

